THE MASTER'S MEMORIAL

240

Chas. W. Brewbaker

Dayton, Ohio.

Sept 7-1929

THE MASTER'S MEMORIAL

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A MANUAL FOR THE ENRICHMENT OF THE COMMUNION SERVICE

PREPARED BY
REVEREND SAMUEL BLAIR

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THY SACRAMENT*

BY AMOS R. WELLS, LITT.D., LL.D.

THE symbols of thy sacrament
I fain would make them mine;
Thy body is the broken bread,
Thy blood the poured out wine;
What blest significance they hold,
What graciousness divine.

The sorrow of thy sacrament,
That also should be mine:
The washing of the dusty feet
In sad humility,
The traitor scowl, the bloody sweat
Of lone Gethsemane.

The blessings of thy sacrament
Are with thy servant still:
Acceptance of the solemn cup,
The doing of God's will,
The finishing of sacrifice
Upon the holy hill.

The glories of thy sacrament
Through all the nations run:
The Father's loving majesty,
The kingdom of the Son,
The radiance of the Holy Ghost—
Supernal Three in One.

The presence of thy sacrament
Is with me all the days:
The strengthening bread, the solemn cup,
The hymn of lofty praise,
The high communion that exalts
My lowly trodden ways.

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The promise of thy sacrament
Glows ever through the night,
The hope of heaven shining clear
Upon the yearning sight,
The day-star rising in the East
With sure and surer light.

O Saviour of the Sacrament,
Redeemer ever blest,
My risen Lord, my throned King,
My sacrifice confessed,
In thee I live, in thee I trust,
And oh! in thee I rest.

FOREWORD

THIS book comprises twelve specially prepared Eucharistic meditations by as many eminent American clergymen, besides prayers, ideas, and suggestions contributed by distinguished ministers and laymen of various denominations, to all of whom the writer acknowledges an indebtedness that cannot easily be canceled.

My own soul, and I know that of my collaborators, has entered into this attempt to magnify and halo the inestimable importance of a reverent, worshipful, and impressive observance of "The Master's Memorial."

If the Father who, in his love and mercy, "gave his only begotten Son" to die for the sins of the world will bless the contents of this volume to the aid and edification of our brethren at his altar, whether in humble mission chapel on the outposts of civilization or stately cathedral "where cross the crowded ways of life," we shall consider our efforts a richly requited labor of love.

SAMUEL BLAIR.

CONTENTS

	Page
Thy Sacrament (Poem)	5
Foreword	7
Contributors	9
The Master's Memorial	13
Pausing for Prayerful Preparation	21
Special Musical Selections for the Master's Memorial	37
Holy Communion Prayers	45
Communion Meditations:	
"The Real Meaning of the Holy Communion"	59
"Two Pictures at the Door of the Upper Room"	65
"The Sacrament"	70
"The Lord's Supper"	80
"Keeping the Feast"	85
"The Conqueror from Calvary"	98
"For You"	108
"The Man of the Decoration"	112
"A Warning Question"	121
"Harbors and Havens of High and Holy Help"	134
"My Communion"	148
"The Challenge of the Cross"	153
Physical Setting for the Master's Memorial	161
Exhortation Calendar	169
Service of Dedication (For a Memorial Communion Table)	179
Ideas and Suggestions	187

CONTRIBUTORS

Sacramental Music:	
Suggested by John Hyatt Brewer, Mus.Doc., F.A.G.O. (Presbyterian)	39
Suggested by Frank L. Sealy, F.A.G.O., Warden A.G.O. (Baptist)	39
Suggested by Ralph Kinder, A.A.G.O., A.R.C.O. (London, England) (Episcopal)	40
Suggested by C. Harold Lowden, Composer and Publisher (Methodist)	41

PRAYERS: PAGE

The Rev. Prof. Henry van Dyke, D.D., LL.D., Litt.D. (Presbyterian) 47
The Rev. Charles M. Sheldon, D.D., LL.D. (Congregational) 47
The Rev. Edwin Holt Hughes, D.D., LL.D. (Methodist). 48
The Rt. Rev. Charles Fiske, D.D., L.H.D., LL.D.(Episcopal) 49
The Rev. Prof. Charles R. Brown, D.D., S.T.D., LL.D. (Congregational) 50
The Rev. Daniel A. Poling, D.D., LL.D. (Reformed) . 50
The Rev. Peter Ainslie, D.D., LL.D. (Disciples of Christ). 51
The Rev. Ross H. Stover, D.D. (Lutheran) 51
The Rt. Rev. Charles Lewis Slattery, D.D. (Episcopal) . 52
The Rev. William Pierson Merrill, D.D., S.T.D. (Presbyterian) 53
The Rev. Albert W. Beaven, D.D. (Baptist) 53
A Bishop of the Methodist Episcopal Church 55

MEDITATIONS:

The Rev. John Snape, D.D. (Baptist):
"The Real Meaning of the Holy Communion" . . 59
The Rev. James I. Vance, D.D., LL.D. (Presbyterian):
"Two Pictures at the Door of the Upper Room" . 65
The Rev. Joseph Fort Newton, D.D., Litt.D., D.H.L. (Episcopal):
"The Sacrament" 70
The Rev. Floyd Tomkins, D.D., LL.D., S.T.D. (Episcopal):
"The Lord's Supper" 80
The Rev. A. Z. Conrad, Ph.D., D.D. (Congregational):
"Keeping the Feast" 85
The Rev. Clarence E. Macartney, D.D. (Presbyterian):
"The Conqueror from Calvary" 98
The Rev. Merton S. Rice, D.D., LL.D. (Methodist):
"For You" 108
The Rev. Herbert Booth Smith, D.D. (Presbyterian):
"The Man of the Decoration". 112
The Rev. Christian F. Reisner, S.T.B., D.D. (Methodist):
"A Warning Question" 121

PAGE

The Rev. William L. Stidger, D.D., Litt.D. (Methodist):
"Harbors and Havens of High and Holy Help". . 134
The Rev. Mark A. Matthews, D.D., LL.D. (Presbyterian):
"My Communion" 148
The Rev. Samuel Macaulay Lindsay (Baptist):
"The Challenge of the Cross" 153

IDEAS AND SUGGESTIONS:

The Rev. Peter Ainslie, D.D., LL.D. (Disciples of Christ):
"Preservation of Ancient Symbolism" (Quoted). . 189
The Rev. Ernest F. Tittle, D.D. (Methodist):
"Reception of the Elements" 192
The Rev. Ralph W. Sockman, Ph.D. (Methodist):
"Reception of the Elements" 193
The Rev. S. Parkes Cadman, D.D., LL.D. (Congregational):
"Disposition of Remaining Elements". 195
The Rev. Ross H. Stover, D.D. (Lutheran):
"Disposition of Remaining Elements" 195
The Rev. Oliver D. Baltzly, Ph.D., D.D., LL.D. (Lutheran):
"Disposition of Remaining Elements" 196
The Rev. Charles R. Erdman, D.D., LL.D. (Presbyterian):
"Disposition of Remaining Elements" 197
The Rev. Samuel Blair (Methodist):
"Use of Sacramental Symbolism". 189
"Alms for the Poor of the Parish". 190
"Chancel Tables" 193
"Communion Credit Card" 198
"The Master's Memorial" 15
"Pausing for Prayerful Preparation" 21
"The Physical Setting for the Master's Memorial" . 161
"Exhortation Calendar" 169
"Service of Dedication for a Memorial Communion Table" 179
Dr. David Owen Thomas (Quoted) (Christian):
"The Communion Homily" 191
"Regarding a Reverent Recession" 200

THE MASTER'S MEMORIAL

"See, the feast of love is spread,
Drink the wine, and break the bread;
Sweet memorials—till the Lord
Call us round his heavenly board."
—*E. H. Bickersteth.*

"Be known to us in breaking bread,
But do not then depart;
Saviour, abide with us, and spread
Thy table in each heart."
—*James Montgomery.*

"And when David had made an end of offering . . . he dealt to every one of Israel, both man and woman . . . bread . . . and wine."—*1 Chronicles 16: 2, 3.*

How deservedly descriptive the designation! how majestic its meaning! to what a momentous occasion it refers! what a memorable night it recalls! what a marvelous life it commemorates! It is a solemn ceremony which, *per se*, forms a bridge spanning the chasm of time, enabling memory to pass over to the days of long ago and stir up matchless recollections of the magnanimous Master—his messages and miracles, his trials and triumphs, his parables and peerless partnerships, his love and loyalty, his sacrifice of self for the salvation of sinners—precipitating them in palpable prospect "along the wavering vista of our dream," beguiling the bane and bitterness of life, mitigating the melancholy moments, and sending silver shafts of sunshine into the soul the while.

As the penitent malefactor hung dying on the cross, he uttered the touching plea, "Lord, remember me." But a few hours before he was himself pinioned to the cross, Jesus instituted the Supper, in the observance of which we commemorate his holy passion and vicarious death. No matter what else about the sacrament may seem ambiguous or open to diverse interpretation, its purpose is lucid enough, for it was none other than the Master himself who stated, in words now familiar to every communicant, "This do in remembrance of me."

How quickly we are forgotten! The trite phrase, "Out of sight, out of mind," vindicated in the attitude of Pharoah's butler toward Joseph, has, alas! been the bitter experience of millions since then; and yet there

is nothing which man so dreads as oblivion. In his pilgrimage across the continent of the years, toward the Utopia of the soul, man has left behind him not only "footprints on the sands of time," but pyramid and pillar, mausoleum and mound, cairn and column, chiseled marble and sculptured monument, stately arch and imposing statue, lofty obelisk and ornate sarcophagus, the purpose of one and all being to penetrate the hallowed stillness behind the heart, where love sits crowned and memory has her sanctuary—"lest we forget."

In establishing a memorial by which his memory might be kept *green*, Jesus made use of a medium vastly different from that employed by anyone else. He chose bread and wine. What an utterly inadequate means of perpetuating a memory such a method seems to be, at first thought,

> "To manifest till thou shalt come,
> Thy solemn death by type so frail,
> Is wondrous; yet, till gathered home
> Thy Church to do it will not fail"—

and yet as we ponder the procedure thoughtfully we realize the prudence prompting the choice.

Looking at the emblems of redeeming mercy, they fittingly convey their tender message to our hearts, and the unselfishness of Christ's desire is at once apparent; for in partaking of them we not only remember him, but regale ourselves on the ration of the redeemed, feed on the food of faith, and thus our souls are sustained and satisfied. Furthermore, his method is a test of our love and loyalty to him. The frequency

and fervency with which we attend and participate in the Sacrament denote our desire to do his will. To regard the Eucharist as "merely a matter of form," rather than a matter of faith, is to misapprehend its real meaning and betray a sadly perverted notion of its true significance, the sequel of which is usually neglect of the precious means of grace, which of course involves disregard of our Lord's expressed wish.

"O Jesus, thou art pleading,
In accents clear and low,
'I died for you, my children,
And will ye treat me so?'"

The Holy Communion is an ordinance of great antiquity; more than nineteen hundred years have passed since Jesus inaugurated it. By the aid of priceless parchments and manifold manuscripts, it has been traced step by step back through the centuries in unbroken continuity,

"Unhurt amid the war of elements,
The wrecks of matter, and the crash of worlds!",

We have every reason to believe, therefore, that not a single month has gone by during this extended period but some devout followers of the Man of Galilee have partaken of the emblems of his "love so amazing, so sublime," and fervently expressed their devotion to him. This repeated participation tends to lift men beyond the ordinary plane of their thinking and living, renders the pathway of faith more familiar, keeps the face of the Christ vividly enshrined in the album of the soul, and the heart stimulated to a more appreciative contemplation of his life.

Each time we approach the table to partake of the holy Supper, there arises before the eye of faith a vision which no obstructive obstacle should be permitted to conceal, a vision of Calvary and the crucified Christ, wherein we recall the sacrifice that transcends words. We see the centurion who had charge of the pitiful execution and hear him say when it is over, "Truly this was the Son of God!" So does the memorial of that event speak to us. It calls us not merely to remember, but likewise to resolve—yes, resolve that not only shall we refuse to have our minds diverted from the sanctifying memory of the Master's sacrifice, but that if Christ did this for us we shall do our best for him, or, perhaps better still, be our best for him.

> "Be something holy and helpful and bright,
> Be the best that we can with all of our might."

My observation would indicate that a few words regarding preparation for, atmosphere during, and time allotted to the Holy Communion may not be amiss.

No service of the Church should be more carefully prepared for than the Lord's Supper. Here is presented to the minister a field for the exercise of his best powers, aided by the Spirit of God. Since in its celebration we are observing one—and the most important—of the startlingly few personal favors requested by our blessed Lord; and since it not only affords occasion for the highest form of religious self-expression, but gives ample opportunity for spiritual impression, surely it is about time we placed a new and enlarged emphasis upon its significance and endeavored to

elevate it to the place of importance to which it is justly entitled as the Master's Memorial.

The sacramental service should be characterized by spiritual dignity and profound reverence. Anything that would rudely dissipate or detract from such an atmosphere in the slightest degree is to be studiously avoided. Of course, it is possible to have reverence without worship, but impossible to worship earnestly without reverence. Every effort must be made to sustain a sacred, soothing serenity throughout the service; to have a holy hush, in keeping with the observance of a memorial in which we "do show forth the Lord's death," pervading the sanctuary. This will do much toward luring the minds of the worshipers from such mundane things as banks, bonds, barns, or boats. It will aid very materially in producing a consciousness of the fact that "the Lord is in this place" and will thus lead the people to "be still, and know that he is God," with the result that the surging currents sweeping from the throne of divine grace will have an opportunity to cleanse their minds and purify their hearts. Then will the plea of the Psalmist for "Worship in the beauty of holiness" be gloriously realized. The creation of such an atmosphere, the effecting of such an attitude, and the attainment of such an ideal are a consummation devoutly to be wished and earnestly worked for.

While the primary object in celebrating the Holy Communion is to honor Christ, yet, as suggested earlier in this chapter, to the true worshiper there will accrue numerous reciprocal benefits (in vindication of the divine promise, "Them that honor me I will honor,"

1 Sam. 2: 30), such as, for example, buoyancy of soul, strenghtened spiritual life, a revitalized faith, and others of equal benefit.

It may be timely to remark here that the more the people are brought personally into audible worship the more they will be edified and spiritually stimulated. Before men need definition or ask instruction, they seek expression. We feel like commiserating the congregation that is in the church merely to be prayed for, sung at, and preached to. By all means "let the redeemed of the Lord" have ample opportunity for participation and not remain "hearers only."

It is not at all uncommon, in visiting nonliturgical churches on Communion Sunday, to find the modest minimum of time necessary for the observance of the Lord's Supper abbreviated and infringed upon by other demands. Sermon and solo, anthem and announcements take their full toll of time, while "the fragments that remain" are devoted to the Sacrament. That these features are helpful and important, forming as they do a kind of stairway leading to the upper room, none will gainsay; but the fact that they should be permitted to encroach upon the time that ought to be given to the Master's personally established sacrament of remembrance, is simply a repetition of the age-old tragedy of Bethlehem, "No room." O the monstrous pity of it!

"Shame on us, Christian brethren,
His name and sign who bear:
O shame, thrice shame upon us,
To [treat] him so [unfair]."

PAUSING FOR PRAYERFUL PREPARATION

"Take heed, brethren, lest there be in any of you an evil heart."—*Hebrews 3: 12.*

"So Jotham . . . prepared his ways before the Lord."—*2 Chronicles 27: 6.*

"O great Absolver, grant our souls may wear
The lowliest garb of penitence and prayer."
—*Stone.*

"Thou who didst taste
Of man's infirmities, yet bar his sins
From thine unspotted soul, forsake us not
In our temptations, but so guide our feet
That our Last Supper in this world may lead
To that immortal banquet by thy side,
Where there is no betrayer."
—*Sigourney.*

PAUSING FOR PRAYERFUL PREPARATION

THE Master's Memorial—that solemn sacrament which belongs to the closing days of our Lord's earthly life—is one feature of Christian worship that we have always felt to be of so sacred a character as to require some special preparation of mind and heart to attune the soul for participation therein. It would seem to be almost a profanation of such a Sacrament to come to it without pausing for quiet meditation and prayerful preparation. In making this statement we are not unmindful of such poetic sentiments as:

"All things are ready, come away,
Nor weak excuses frame;
Crowd to your places at the feast,
And bless the Founder's name."
(Doddridge.)

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth
Is to feel your need of him."
(Hart.)

Nor are we oblivious to the fact that when Jesus instituted the Holy Supper every one present on that memorable occasion partook thereof; for it is unmistakably recorded: "Now when the even was come, he sat down with the twelve, and as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful" (Matt. 26: 20-22). "And he took the cup, and when he had given thanks, he gave it to them and they *all* drank of it"

(Mark 14: 23). John the beloved and Judas the betrayer; Peter the hot-headed and Andrew the hot-hearted; Thomas the doubter and Philip the ever-believing; Nathanael the dreamer and Matthew the doer—they *all*, with their good and bad of human equipment, partook of the feast.

Despite this fact, however, we cannot somehow divorce the feeling that it conforms to His idea of the fitness of things who said, "Come ye yourselves apart," that we pry ourselves loose from the atmosphere of commercialism in which we are accustomed to spend the major part of our time, and engage in a season of frank and healthy introspection when vain and idle thoughts are banished, and the majesty and mystery of his unfailing love and unflinching loyalty pervade our minds, while through the silences of the soul the "still small voice" communes with our hearts. Surely such an experience is wholesome indeed, one from which we emerge the better fitted to enter appreciatively into the rich and blessed experience of those who are to be His guests at the Sacrament of Remembrance.

Even then, who would be audacious enough to deem himself worthy of being the Lord's guest at the Supper? We never shall be worthy. As the "Acknowledgment of Unworthiness and Prayer of Humble Access" in the Communion liturgy emphasizes: "We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art

the same Lord, whose property is always to have mercy."

In the Presbyterian Church, with which the author was affiliated as a lad, there was held sometime during the week preceding Communion Sabbath what was, and still is, known as "The Preparatory Service." It was exactly what its name indicated—a period of preparation. The memory of those soul-stirring services is cherished as among the choicest and most sublimely spiritual experiences of manhood's morning.

The requisition for such a service is quoted herewith from the "Directory for Worship" (Presbyterian): "It is proper that public notice should be given to the congregation at least the Sabbath before the administration of this ordinance, and that, either then or on some day of the week, the people be instructed in its nature, and a due preparation for it; that all may come in a suitable manner to this holy feast. He [the Minister] is to warn the profane, the ignorant, and scandalous, and those that secretly indulge themselves in any known sin, not to approach the Holy Table. On the other hand he shall invite to this holy table, such as . . . being instructed in the gospel doctrine, have a competent knowledge to discern the Lord's body; and such as desire to renounce their sins, and are determined to lead a holy and reverent life."

Realizing the spiritual benefits to be derived from services of this character, it seems as if they might be more popular throughout the churches. The truth is, they are comparatively uncommon except with a few denominations. It is unfortunate that such a feeble sense of importance should be attached to them. There

are doubtless a number of reasons for this, but chiefly they are two—a superficial regard for the necessity, not of preparation, but of such services as a special means thereto, and then, of course, the frequency with which the Lord's Supper is celebrated in many parishes.

When it comes to frequency of observance in evangelical Churches, the Christian (Disciples), in which the Sacrament is administered entirely by lay deacons, and the Protestant Episcopal, are well toward the head of the line. At least once a week the Eucharist is celebrated in their sanctuaries. In connection with this service, as observed in the latter denomination, there appears on page 240 of the Book of Common Prayer this exhortation:

"When the Minister giveth warning for the celebration of the Holy Communion, . . . he shall read this Exhortation following; or so much thereof as, in his discretion, he may think convenient:

"Dearly beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain forgiveness of our sins, and are made partakers of the Kingdom of heaven. . . . Being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you, in the mean season, to consider the dignity of that holy mystery, and the great peril of unworthy receiving thereof; and so to search and examine your own consciences (and

that not lightly), . . . that ye may come holy and clean to such a heavenly Feast, . . . for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation. . . . Therefore, . . . repent of your sins, or else come not to that holy Table.

" . . . It is requisite that no man should come to the holy Communion but with a full trust in God's mercy, and with a quiet conscience."

Our friends of the Lutheran Church hold a service preparatory to the Lord's Supper. Regarding this service the Rubric reads that it "should be appointed for the afternoon or evening of the Friday or Saturday preceding the Holy Communion, when all who purpose to commune should be present."

An important part of that service is "The Exhortation," which we quote here, abridged:

"Dearly Beloved: Forasmuch as we purpose to come to the Holy Supper of our Lord Jesus Christ, it becometh us diligently to examine ourselves, as St. Paul exhorteth us. For this Holy Sacrament hath been instituted for the special comfort and strengthening of those who humbly confess their sins, and who hunger and thirst after righteousness.

"But if we thus examine ourselves, we shall find in us nothing but sin and death, from which we can in no wise set ourselves free. Therefore our Lord Jesus Christ hath had mercy upon us, and hath taken upon Himself our nature, that so He might fulfill for us the whole will and law of God, and for us and for our deliverance suffer death and all that we by our sins have deserved. And to the end that we should the

more confidently believe this, and be strengthened by our faith in cheerful obedience to His will, He hath instituted the Holy Sacrament of His Supper."

Contained in the service of "Preparation for the Holy Communion" of the Reformed Church is a significant message to be addressed to intendant communicants by the minister at a service during the week preceding Communion Sunday. It reads in part:

"Beloved in the Lord: our blessed Saviour Jesus Christ, when He was about to finish the work of our redemption, by making Himself a sacrifice for our sins upon the cross, solemnly instituted the Holy Sacrament of his own body and blood; that it might be the abiding memorial of his precious death; the seal of his perpetual presence in the Church by the Holy Ghost; the mystical exhibition of his one offering of Himself made once, but of force always, to put away sin; the pledge of his undying love to his people; and the bond of his living union and fellowship with them to the end of time.

"It has not been without reason, therefore, that the celebration of the Holy Eucharist has ever been regarded by the Church as the inmost Sanctuary of the whole Christian worship.

"Being of such high and awful character, it is plain that the Lord's Supper can be rightly and safely approached only by those who are of a truly devout and religious mind. These holy mysteries are not for the irreverent, the worldly, or the profane. All who are impenitent and unbelieving and refuse to obey the gospel of our Lord Jesus Christ, have no right to partake of this Christian altar. Coming to it thus in the

spirit of hypocrisy and wickedness, they turn the blessing of the Sacrament into a curse. They eat and drink judgment to themselves; not because they are sinners, but because they are impenitent sinners; not because they are unworthy, but because they eat and drink unworthily, not discerning the Lord's body.

"If any of you present, then, know yourselves to be the willing servants of sin, being without repentance and faith, and yielding yourselves to the power of worldly affections and lusts, we solemnly warn and admonish you, that ye presume not, so long as this is your character, to come to the table of the Lord. Do not pretend, in this way, to join righteousness with unrighteousness, and light with darkness. 'Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table and the table of devils.' (1 Cor. 10: 21.)

"On the other hand, we cordially invite to this table all who are truly grieved and penitent for their sins, who look to the Lord Jesus Christ for righteousness and salvation, who abide in the fellowship of his Church, and who earnestly desire to possess his Spirit and to walk in his steps. To all such the voice of the infinitely compassionate Redeemer himself speaks: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Fear not, therefore, as many of you as have this mind, to embrace the joyful and glorious privilege which is here offered for your use. 'Having, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the vail, that is to say, his flesh; and having an High Priest over the

house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from all evil conscience, and our bodies washed with pure water.' (Heb. 10: 19-22.)

"Only ye must take good heed, that your particular preparation for the Sacrament at this time be sincere and whole, according to God's command; so that no let or bar may be found in yourselves to its proper comfort and benefit. See that ye have grace, not only in general habit, but also in general exercise and power. Renew your repentance and faith. Be in perfect charity with all men. Put away from you the leaven of malice and wickedness. Remember earnestly your past offenses and shortcomings that ye may humble yourselves, with true hearty confession, under the mighty hand of Him, who alone has power to exalt you in his own good time. Thus, clothed in the robes of salvation, you will be able to compass God's holy altar with thankfulness and joy, and to share the full benefit of its one offering for sin."

There are those who deem it imprudent to emphasize this matter of preparation so emphatically, lest so doing result in some sincere but timid souls absenting themselves from the Communion and thus denying themselves the blessing afforded by this Christian ordinance. The true intent is neither to intimidate nor to erect a barrier, but that men and women may, in the words of Landon,

"Bow to the earth and from them cast
All stubbornness of heart and will;
Then dare to drink the sacred cup
Their Lord and Saviour died to fill;

Come with their guilt new washed in tears,
Their spirits raised in faith above;
And take, so that their souls shall live,
The emblems of their Saviour's love."

The invalidity of alibis in connection with absence from the Lord's table, whether offered by saints or sinners, is set forth unequivocally in the Book of Common Prayer of the Protestant Episcopal Church (pages 242, 243):

"Take ye good heed, lest ye, withdrawing yourselves from this holy supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. As the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye neglect to do, consider with yourselves how great is your ingratitude to God."

Needless to say, a preparatory service should always be characterized by the utmost reverence and spiritual impressiveness as befits its prememorial nature. Every detail of the service must be planned with particular

consideration for the special contribution it will make to the spirit of the occasion. Naught that is negative to the main objective—preparation of heart—should ever be permitted a place on the program.

When the Master instituted the medium through which he desired we should lovingly and reverently remember him, it was a very solemn occasion. The greatest tragedy in the annals of human history was on the eve of being enacted, and the actions, words, and manner of Christ, who was to be the central figure in that drama, were obviously filled with the consciousness of it. Out of the depths of his troubled soul he said, "My time is at hand; I will keep the passover . . . with my disciples." (Matt. 26: 18.) And as we meet on such occasion our devotions, though tender, pleasant, even exultant, are invaded with the thoughts of Calvary and the remembrance that our sins were the chief factor in necessitating the crucifixion; thus the atmosphere is solemnized by awe and penitence.

When our Lord met with the little group of his followers in the upper room on that never-to-be-forgotten Thursday evening, the event that took place then was one which he had eagerly, thoughtfully, and deliberately anticipated and prepared for. He it was who first intimated about the passover observance to his chosen comrades. "And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover." (Matt. 26: 1, 2.) Not until thus reminded did these same disciples ask, "Where wilt thou that we prepare for thee to eat the passover?" (Matt. 26: 17.) His reply betrays his solicitude. The trysting-place had

already been arranged. When, at his request, they fared forth into the environs of Jerusalem, they were shown "a large upper room furnished and prepared," thus "they found as he had said unto them." "And when the hour was come, he sat down, and the twelve apostles with him." (Luke 22: 14.) There is no doubt as to his eager anticipation of this momentous hour. All uncertainty in this respect is dissipated with his first utterance. "With desire," he said, "I have desired to eat this passover with you before I suffer." (Luke 22: 15.)

The Lord's Supper is an ordinance far surpassing the Passover in richness of meaning. It is best observed and most fully appreciated when approached by the avenue of private meditation and the gathering together beforehand of those who love him, for devotions, instruction, and prayerful preparation.

When Joseph was hastily summoned into the presence of Pharaoh, king of Egypt, he must have regarded the matter of his personal appearance of no slight importance, for it is recorded that before proceeding to the royal court "he shaved himself and changed his raiment." If such care and discrimination be exercised in an effort to "make a fair show in the flesh" in the presence of an earthly potentate, to what manner of preparation should we be given in order to make a fair show in the spirit as we enter the presence of the King of kings? In such preparation it were well to be governed by the consciousness that, while "man looketh on the outward appearance, God looketh on the heart."

To derive the maximum benefit any such preparatory service is intended to afford, the attitude of all present

must be one of frank introspection. The heart, scripturally designated as "deceitful above all things, and desperately wicked," is truly the seat and source alike of pernicious passions and praiseworthy purposes, licentious lust and legitimate love, despicable debauchery and devout decorum. "With the heart man believeth unto righteousness," and "out of it are the issues of life." No self-examination is complete, therefore, which ignores the question asked by Jehu, "Is thine heart right?" That each one may be able to render an emphatically enunciated affirmitive to such interrogation is the result sought through the medium of such preparation.

We would do well then not only to join David as he prays, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me" (Ps. 139: 23, 24), but also to heed Paul as he admonishes, "Let a man examine himself." In other words, let each man inspect, investigate, scrutinize, be a spy upon himself until he has placed himself under arrest with the indictment, "Thou art the man!" Whereupon, seized with a sense of the seriousness of sin, grieved with the grossness of his guilt, and realizing full well that

> "With God avail not smitten breast,
> Sad face, and garments rent,
> Unless the contrite soul be sad,
> And of its guilt repent,"

his better nature asserts itself, he becomes truly penitent, desires to amend his ways, decides to "arise and go to his father," and, once in the presence of the parent, confesses with deep humility, "Father, I have

sinned against heaven, and in thy sight, and am no more worthy to be called thy son." Hark!

"It is the voice of Jesus that I hear;
His are the hands outstretched to draw me near."

"Come now, and let us reason together: . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1: 18.) "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy, . . . he will abundantly pardon." (Isa. 55: 7.)

"Thy promise is my only plea,
With this I venture nigh."
(Newton.)

"Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come."
(Elliott.)

"Arise, my soul, arise;
Shake off thy guilty fears;
The bleeding Sacrifice
In my behalf appears.
. . . . .
My God is reconciled;
His pardoning voice I hear;
He owns me for his child,
I can no longer fear."
(C. Wesley.)

Truly,

"There's a wideness in God's mercy
Like the wideness of the sea."
(Faber.)

"Now on a higher plane I dwell,
And with my soul I know 'tis well."
(Homer.)

To prospective participants who would enjoy the fellowship of the Master as Host at his own table, not only is such a course open, but it is highly important that it be pursued—self-examination, awakened sense of unworthiness, contrition, consciousness of the need of forgiveness, confession of sin, and assurance of absolution.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? [Or, just as truthfully, come to his holy Table?] He that hath clean hands, and a pure heart." (Ps. 24: 3, 4.) The necessity of the latter has already been emphasized, and in closing we will give audience to Mrs. Eddie Dunshie as she presents the importance of the former:

"Once in my chidhood days, long gone and sped,
I watched a supper table being spread
By busy hands: and eagerly I said,
Wishing to help, 'Please, may I bring the bread?'
Gently, reprovingly, a kind voice said,
'Are your hands clean?'

Oft when I see the multitude unfed,
And waiting hungry for the living bread,
My heart and hands are eager to be sped
To bring the manna that they may be fed.
But One Voice says, e'en as a voice once said,
'Are your hands clean?'"*

*Used by the kind permission of Mrs. Dunshie.

SPECIAL MUSICAL SELECTIONS FOR
THE MASTER'S MEMORIAL

"Over his keys the musing organist

. . . . . .

First lets his fingers . . . build a bridge . . . for his lay,
Then, as the touch of his loved instrument
Gives hope and fervor, nearer draws his theme."

—*Lowell, in "The Vision of Sir Launfal."*

"An' then he tried a tender strain that melted in our ears,
That brought up blessed memories an' drenched 'em down with tears;

. . . . . .

An' then he struck a streak of hope, a song from souls forgiven,
Thet burst the prison bars uv sin an' stormed the gates uv heaven."

—*Sam Walter Foss, in "The Volunteer Organist."*

"It flooded the crimson twilight
Like the close of an angel's psalm,
And it lay on my fevered spirit
With a touch of infinite calm."

—*Adelaide R. Procter, in "The Lost Chord."*

"Great Master, touch us with thy skillful hand;
Let not the music that is in us die."

—*Horatius Bonar.*

SPECIAL MUSICAL SELECTIONS FOR THE MASTER'S MEMORIAL

SUGGESTED BY JOHN HYATT BREWER,* MUS.DOC., F.A.G.O.

PRELUDES

"Prayer" . . . . . *Guilmant*
"Communion (G)" . . . . . *Guilmant*
"Eloge" . . . . . *Lemaigre*

OFFERTORY NUMBERS

Solo (Soprano): "My Redeemer and My Lord" . . . . *Buck*
Duet (Alto-Bass): "Lead Us, O Father" . . . . . *Brewer*
Solo (Alto): "There Is a Green Hill Far Away" . . . *Gounod*

ANTHEMS

"O Lamb of God" . . . . . *Brewer*
"Jesus, Word of God Incarnate" . . . . . *Gounod*
"Ave Verum" . . . . . *Elgar*

During the Communion, the organ is played very softly—favorite hymn tunes, sacred melodies, and improvisations—striving to make a reverential atmosphere.

As the Deacons return to the table, after the distribution of the elements we sing first two verses of "My Faith Looks Up to Thee," tune "Olivet"; second, verses 1, 2, and 5 of "Just as I Am, without One Plea," tune "Woodstock," without prelude or Amen, stopping the organ at final prayer.

This service has been a development of twenty or more years and has been much appreciated and commended.

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*Composer, Organist, and Choirmaster of Lafayette Avenue Presbyterian Church, Brooklyn, N. Y. (since 1881).

SUGGESTED BY FRANK L. SEALY,* F.A.G.O.

PRELUDES

"Good Friday Spell" . . . . . *Wagner*
"He Was Despised" . . . . . *Handel*
"Final Chorus St. Matthew Passion in C Minor" . . . *Bach*

OFFERTORY NUMBERS

"Adagio in D" . . . . . *Brosiy*
"Duo from Choral Suite" . . . . . *Hallaway*
"Serenade No. 2 in D" . . . . . *Goss-Custar*

ANTHEMS

"O Saviour of the World" . . . . . *Goss*
"We Would See Jesus" . . . . . *Brockett*
"Bread of the World" . . . . . *Chambers*

SELECTIONS DURING THE ADMINISTRATION OF THE SACRAMENT

Familiar Hymn Tunes:
"When I Survey the Wondrous Cross" . . . . . *Watts*
"Rock of Ages" . . . . . *Toplady*
"Nearer, My God, to Thee" . . . . . *Adams*

POSTLUDE

Improvisation, softly, in *one* familiar hymn tune.

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*Warden American Guild of Organists, and for eighteen years Organist Fifth Avenue Presbyterian Church, New York, N. Y. Composer, Organist, Madison Avenue Baptist Church, New York, N. Y.

SUGGESTED BY RALPH KINDER,* A.A.G.O., A.R.C.O.
(LONDON, ENGLAND)

PRELUDES

"Two Movements of Sonata, No. 2" . . . . . *Mendelssohn*
"Andante Cantabile from Symphony No. 4" . . . . *Widor*
"By the Firelight" . . . . . *Pallatt*

OFFERTORY NUMBERS

"Meditation" . . . . . *Kinder*
"Romance in C" . . . . . *Maxson*
"Melody in A Flat" . . . . . *Shelley*

ANTHEMS

"I Am the Bread of Life" . . . . . *Stainer*
"Rend Your Heart" . . . . . *Kinder*
"Cast Thy Burden on the Lord". . . . . *Mendelssohn*

NUMBERS SUITABLE TO BE PLAYED WHILE THE HOLY COMMUNION IS BEING ADMINISTERED (very softly)

"Largo" . . . . . *Handel*
"Bonne Nuit" . . . . . *Reiff*
"At Evening" . . . . . *Kinder*

POSTLUDES

"Fantasia in A Minor" . . . . . *Faulkes*
"Sortie in G" . . . . . *Rogers*
"Last Movement of Sonata No. 2" . . . . . *Mendelssohn*

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*Composer, Organist, and Choirmaster of Church of the Holy Trinity (P. E.), Philadelphia, Pa. (since 1899).

SUGGESTED BY C. HAROLD LOWDEN*

PRELUDES

"March to Calvary" (Olivet to Calvary) . . . . . *Maunder*
"Procession to Calvary" (Crucifixion) . . . . . *Stainer*
"Largo" (Xerxes) . . . . . *Handel*

OFFERTORY NUMBERS

"Andantino in B Flat" . . . . . *Lowden*
"Choral Prelude on 'Pentecost'" . . . . . *Day*
"Offertory in B Flat". . . . . *Flagler*

ANTHEMS

"Bread of the World" . . . . . *Timmings*
"Communion Hymn" (arranged from Sibelius) . . . *Duane*
"Invited with My Lord to Dine" . . . . . *Lowden*

NUMBERS SUITABLE TO BE PLAYED WHILE THE HOLY COMMUNION IS BEING ADMINISTERED

"'Tis Midnight and on Olives' Brow" . . . . . *Tappan*
"More Love to Thee" . . . . . *Prentiss*
"Nearer, My God, to Thee". . . . . *Adams*
"My Jesus, I Love Thee" . . . . . *Fetherstone*
"Something for Jesus" . . . . . *Lowry*

or other suitable hymn tunes played only with soft string-tone stops and never to be louder than the voice of those who are administering the sacrament.

Prefer no organ selections at close of Communion service. Let the choirs be served last and pronounce the benediction as the members are on their knees. The spirit of the communion should be the closing impression on the congregation.

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*Composer and Publisher; author of "The Minister and His Music"; Organist and Choirmaster of First Methodist Episcopal Church, Camden, N. J.

COMMUNION HYMNS

Title	Composer
"Jesus, Thou Joy of Loving Hearts"	*Bernard of Clairvaux*
"Jesus, the Very Thought of Thee"	*Bernard of Clairvaux*
"Jesus, Lover of My Soul"	*Charles Wesley*
"My Faith Looks Up to Thee"	*Ray Palmer*
"I Need Thee Every Hour"	*Annie S. Hawkes*
"Pass Me Not, O Gentle Saviour"	*Fanny J. Crosby*
"Saviour, More Than Life to Me"	*Fanny J. Crosby*
"Blessed Assurance, Jesus Is Mine"	*Fanny J. Crosby*
"My Jesus, I Love Thee"	*A. J. Gordon*
"I've Found a Friend"	*J. G. Small*
"I Am Thine, O Lord"	*Fanny J. Crosby*
"I'll Live for Him"	*R. E. Hudson*
"Have Thine Own Way, Lord"	*A. A. P.*
"Jesus Calls Us O'er the Tumult"	*Mrs. C. F. Alexander*
"All the Way My Saviour Leads Me"	*Fanny J. Crosby*
"Of Jesus' Love That Sought Me"	*Mrs. C. H. Morris*
"O Love That Will Not Let Me Go"	*George Matheson*
"My Hope Is Built on Nothing Less"	*Edward Mote*
"Tell Me the Story of Jesus"	*Fanny J. Crosby*
"Ivory Palaces"	*H. Barraclough*
"There Is a Green Hill Far Away"	*Cecil F. Alexander*
"The Old Rugged Cross"	*George Bennard*
"I Gave My Life for Thee"	*Frances R. Havergal*
"My Life, My Love, I Give to Thee"	*R. E. Hudson*
"Jesus, Keep Me Near the Cross"	*Fanny J. Crosby*
"Nearer, My God, to Thee"	*Sarah F. Adams*
"O for a Closer Walk with God"	*William Cowper*
"Close to Thee"	*Fanny J. Crosby*
"Lord Jesus, When We Stand Afar"	*W. H. How*
"When I Survey the Wondrous Cross"	*Isaac Watts*
"Here, O Lord, I See Thee Face to Face"	*Horatius Bonar*
"O Love Divine, What Hast Thou Done"	*Charles Wesley*
"O Sacred Head Now Wounded"	*Bernard of Clairvaux*
"Alas! and Did My Saviour Bleed"	*Isaac Watts*
"Behold the Saviour of Mankind"	*Samuel Wesley, Sr.*
"Never Further Than His Cross"	*Elizabeth R. Charles*
"Beneath the Cross of Jesus"	*Elizabeth C. Clephane*
"In the Cross of Christ I Glory"	*John Bowring*
"Jesus, I My Cross Have Taken"	*Henry F. Lyte*
"Just as I Am, without One Plea"	*Charlotte Elliott*

"Jesus Spreads His Banner O'er Us" . . . . *Roswell Park*
"The King of Love My Shepherd Is" . . . *Henry W. Baker*
"Saviour, Thy Dying Love" . . . . . *Sylvanus D. Phelps*
"'Tis Midnight; and on Olives' Brow" . . *William B. Tappan*
"By Christ Redeemed, In Christ Restored" . . . *George Rawson*
"Rock of Ages, Cleft for Me" . . . . . *Augustus Toplady*
"O God, Unseen Yet Ever Near" . . . . . *E. Olser*
"One Day" . . . . . *J. Wilbur Chapman*
"Nailed to the Cross" . . . . . *Mrs. Frank A. Breck*
"No, Not Despairingly Come I to Thee" . . *Horatius Bonar*
"Sweet Peace, the Gift of God's Love" . . . . *P. P. Bilhorn*
"I Have Been Alone with Jesus" . . . . *Mrs. R. R. Forman*
"Jesus Is Real to Me" . . . . . *George H. Carr*
"I Know He's Mine" . . . . . *Johnson Oatman*
"I Remember Calvary" . . . . . *W. C. Martin*
"Down at the Saviour's Cross" . . . . . *Lida S. Leech*
"Nearer, Still Nearer" . . . . . *Mrs. C. H. Morris*
"It Is Well with My Soul" . . . . . *H. G. Spafford*
"Shepherd of Souls, Refresh and Bless" . . *James Montgomery*
"According to Thy Gracious Word" . . . *James Montgomery*
"Break Thou the Bread of Life" . . . . *Mary A. Lathbury*
"Bread of the World in Mercy Broken" . . . *Reginald Heber*
"The King of Love His Table Spreads" . . *Philip Doddridge*
"My God, and Is Thy Table Spread" . . . *Philip Doddridge*
"Come, Sinners, to the Gospel Feast" . . . . *Charles Wesley*
"Jesus, to Thy Table Led" . . . . . *Robert H. Baynes*
"Not Worthy, Lord, to Gather Up the Crumbs" . *E. H. Bickersteth*
"Draw Nigh and Take the Body of the Lord" . *John M. Neale*
"With Reverent Hearts" . . . . . *Edith S. Tillotson*
"Fill Me Now" . . . . . *E. R. Stokes*
"Bread of Heaven, on Thee We Feed" . . . . . *J. Condor*
"Saviour, Who Didst Come to Give Living Bread" *F. W. Bartlett*
"Sweet the Moments, Rich in Blessing" . . . . *W. Shirley*
"More Love to Thee, O Christ" . . . . *Elizabeth Prentiss*
"Living for Jesus a Life That Is True" . . . *T. O. Chisholm*

In the selection of these seventy-five hymns great care and discrimination have been exercised in an effort to include only those of high devotional character and with particular adaptability to this great Christian Sacrament.

HOLY COMMUNION PRAYERS

"Approach, my soul, the mercy seat,
Where Jesus answers prayer;
There humbly fall before his feet,
For none can perish there."

—*Newton.*

"As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent
Nor die the strains of praise away."

—*Ellerton.*

"Prayer will make a man cease from sin, or sin will make a man cease from prayer."—*Selected.*

"May erring minds that worship here
Be taught the better way;
And they who mourn, and they who fear,
Be strengthened as they pray."

—*Bryant.*

HOLY COMMUNION PRAYERS

BY THE REV. HENRY VAN DYKE,* D.D., LL.D., LITT.D.

(Presbyterian)

Most holy Son of God,
Most loving Son of Man,
Jesus our Saviour and Lord!
Thou hast given Thyself for us;
Flesh and blood, soul and spirit,
All thou hast given freely,
For the salvation of the world.
Now we receive these outward signs
Of grace abounding, grace redeeming,
In grateful love and adoration.
Be present in this holy sacrament,
Forgiving all our sins,
Cleansing and strengthening our hearts,
Renewing and lifting up our life,
As we give ourselves to Thee,
Body, soul, and spirit,
To be thine forever,
O Jesus Christ,
The Saviour of mankind.

Amen.

BY THE REV. CHARLES M. SHELDON,† D.D., LL.D.

(Congregationalist)

O THOU who hast broken the Bread of Life for a hungry world, and satisfied its thirst with the Water of Life, grant to us, as we remember Thee, all that makes life worth while. We thank Thee that it has been made wonderful because Thou didst live it so wonderfully. We bless Thee for this table around

*Author of "The Other Wise Man," "The Open Door," etc. Princeton, N. J.
†Author of "In His Steps," "His Brother's Keeper," etc. Topeka, Kans.

which the whole world may sit down and feel the Brotherhood, as from Thy hand it receives the token of Thy oneness with the human race. Take out of our hearts at this time and place the narrow and bitter feeling of superiority and pride. Make us humble in the presence of that Personality that, although divine, knelt to wash the feet of common men. Make us to feel the majesty of that divine act of service which even after the resurrection with thine own hands prepared a meal for hungry fishermen as they came in from the night's toil. And from this table may we all arise to go out into the world of action to follow Thee, cheered by the eternal Presence, and fed by the abundant Life. Amen.

BY THE REV. EDWIN HOLT HUGHES,* D.D., LL.D.

HEAVENLY FATHER, Thou art the High and Holy One that inhabiteth eternity. We seem to be creatures of but one day. Yet Thou dost put thine own eternal nature upon us; and we find that in our fellowship with Thee we have fellowship with Thy people of all the ages. Especially when we come to the altar of the Holy Communion do we find ourselves in the company of all believers, and we even comprehend more surely the height, and depth, and length of Thine own love. We bless Thee now for all good and tender memories of the dearer circles of our own lives, for some who are here and for some who are over yonder, but who are all kept with ourselves in Thy unfailing care and in Thy saving grace. Help us that

*Bishop of Chicago Area, Methodist Episcopal Church, Chicago, Ill.; author of "God's Family," "Christianity and Success," etc.

we may be worthy of these high associations so that, walking in the light as Thou art Thyself in the light, we may keep our fellowship with Thee and with the good forever, through Jesus Christ our Lord. Amen.

BY THE RT. REV. CHARLES FISKE,* D.D., L.H.D., LL.D.

(Protestant Episcopal)

O MOST Gracious Father, look upon us and enlighten our hearts, we pray Thee, as we approach the sacrament to which, in His love, Thy dear Son has called us. We come in obedience to His last request, to offer the memorial which His Church has presented before Thee during all the years since He offered Himself for the sins of men. We come to receive His life within us and to plead the life He laid down for us. Cleanse us by Thy visitation, that with hearts illumined and consciences undefiled we may approach these holy mysteries, with such reverence and contrition, such faith and purity, such love and devotion, as may bring to us the full power and virtue of the sacrament. May Thy dear Son find in us a mansion prepared for His coming, and so fill us with His grace that we may minister to others even as He ministered, and be Christ-bearers to them even as He comes to us through earthly and material symbols in this sacrament. And grant that as we here receive Him beneath the veil of the material, so we may at length behold Him with unveiled face, in His eternal and glorious majesty, who now reigns, with Thee and the Holy Spirit, one God, world without end. Amen.

*Bishop, Diocese of Central New York, Utica, N. Y.; author of "The Christ We Know," etc.

BY THE REV. CHARLES R. BROWN,* D.D., S.T.D., LL.D.

(Congregationalist)

O THOU who dost stand at every door and knock, we open our hearts unto Thee without reserve. Enter Thou in afresh and possess us by Thy truth and grace. Break to us the bread of life, that we may be strong to walk Thy ways. Grant us the privilege of drinking from Thy cup and of being baptized with Thy Spirit. So shall we become partakers of the divine nature and the willing instrument of Thy holy Purpose. We ask all this as the friends of Jesus Christ, our Lord. Amen.

BY THE REV. DANIEL A. POLING,† D.D., LL.D.

FATHER of us all, we thank Thee for life. Thou art the Giver of life. We thank Thee for the larger life opened to us in the death of Thine Only Begotten Son, Jesus Christ, about whose table of remembrance we gather and in whose name we pray. Thou hast done great things for us. Often have we failed ourselves; often have we failed each other. Thou hast never failed in our extremity. Thou didst find the way. We thank Thee. In the memory of Calvary and the Cross, we pray, not for peace from moral striving and for exemption from burden-bearing. We pray only for power, and as we gather at Thine Altar to eat of the Bread and drink from the Cup, we seek forgiveness, claiming only the sufficiency of His love. We offer

*Dean of the Divinity School, Yale University, New Haven, Conn.; author of "The Making of a Minister," "These Twelve," etc.

†Minister of Marble Collegiate Church (Reformed), New York, N. Y.; editor-in-chief of *The Christian Herald;* President of United Society of Christian Endeavor; author of "What Men Need Most," "Learn to Live," etc.

our supplication in the name and for the sake of Him whom having not seen we love. Amen.

BY THE REV. PETER AINSLIE,* D.D., LL.D.

(Disciples of Christ)

O LORD, look in mercy upon us and give us the reality of Thy presence. Search Thou our hearts with us and give us the courage to be unafraid to face those attitudes, purposes, and habits that have clouded our vision and cautioned our initiative in spiritual adventure. Make for us this bread and wine into a picture of the cross and out of its parable may we be eager to find such a cross in our own experiences or in that of others, so that our fellowship with Thee may be unobstructed and we shall somewhat understand Thy purposes for us in the daily lessons of life. In giving ourselves afresh to Thee we give Thee back thine own. Grant us to love all and most of all to love Thee, through Jesus Christ our Lord. Amen.

BY THE REV. ROSS H. STOVER,† D.D.

FATHER in heaven, we adore Thee and magnify Thy Holy Name because Thou hast given us faith to believe in the Lord Jesus Christ as our Saviour and Lord. By Thy Holy Spirit, Thou dost continually illumine and strengthen our souls. We thank Thee for the Holy Communion in which Thou dost feed us with Thy

*Minister of Christian Temple, Baltimore, Md.; author of "The Way of Prayer," "If Not a United Church—What?" etc.

†Minister of Messiah Lutheran Church, Philadelphia, Pa.; author of "On the Road to Heaven," etc.

Body and Blood, and through which we receive the forgiveness of sins, life, and salvation. We come to Thy altar repentant, sorrowful for our sins, and with faith in Thy love and provision to forgive. We believe Thy promise that, as we partake of the bread and wine, Thou wilt feed us of Thy real body and blood. We ask Thee for strength so to live that we may show Thy life living in us. We look to Thee, blessed Jesus, as the revelation of what God is and of what man can be. As we gaze upon Thee we behold our Salvation and the perfection into which Thou wilt bring us, if we will but believe and follow Thee. May our gratitude be so deep, our adoration so great, our faith so strong that our lives may not only receive the blessings of this Holy Communion, but also that we may reflect glory to Thee the Triune God, Father, Son, and Holy Ghost. In the blessed Name of Jesus hear us, we pray. Amen.

BY THE RT. REV. CHARLES LEWIS SLATTERY,* D.D.

(Protestant Episcopal)

O HEAVENLY FATHER, who dost govern the thoughts of men; bring to our minds the upper room where the Lord Jesus broke the bread with his disciples in the night before he was crucified; grant to us that, being of that company, we may look into the face of Him who gave Himself for the world. While we eat of His bread and drink of His cup, fill our lives with His life and send us forth to think His thoughts, to say His words, to do His deeds; and so, O Father, grant that, though we may know it not, the light of His face may

*Bishop of the Diocese of Massachusetts; author of "The Light Within," "Why Men Pray," etc.

shine in our faces, and all men may take note that we have been with Jesus, who liveth and reigneth with thee and the Holy Spirit, the God of everlasting love, world without end. Amen.

BY THE REV. WILLIAM PIERSON MERRILL,* D.D., S.T.D.

O GOD our Father, we bless Thee that the way unto the holiest lies open to all Thy children through Jesus Christ, Thy Son, our Saviour. No veils hide Thee from our vision. We have learned that Thou art light, and in Thee is no darkness at all. Enable us, we pray Thee, to draw near to Thee with all holy reverence and confidence in this Thine appointed way. Clear our souls of all the clouds that obscure thy radiance. Draw near to us, as we draw near to Thee. Help us to remember Christ, as He bade us do, and in remembering Him to be glad and free and strong. Purify our hearts, enlighten our minds, and renew our wills. Deepen our sense of fellowship in Thee with all that love Thee on earth and all that are with Thee in heaven. Bless the bread and wine that through their use the grace of Christ may enter our lives and dwell there, now and through all the days to come, to the end that we may henceforth live to Thy glory and in Thy joy; through Jesus Christ our Lord. Amen.

BY THE REV. ALBERT W. BEAVEN,† D.D.

ALMIGHTY GOD and Father of our Lord Jesus Christ, we come into Thy presence in this service, with a feel-

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ing both of humility and triumph. We are humiliated when we remember that human sin brought Thy Son to Calvary and forced the sacrifice that these symbols so vividly portray. Humbly we confess that all we too "like sheep have gone astray." These very moments bring memories of His sacrifice which throw all too clear a light upon our sin and selfishness. In so far as we truly repent, we pray thy forgiveness. May our hearts be freed from all pride and self-seeking, all bitterness and love of sin, that we may worthily enter into this upper room and commune with Thee in all sincerity. But we come into this experience also in a mood of holy triumph. Here we realize that through thee we can conquer our sins, and that they may be taken away from us the while Thy eternal power flows into us to cleanse and strengthen us. As we enter within the sacred precincts of this Lord's table, we understand with a deeper understanding that Thou, the Eternal God, can commune with us and we with Thee, through Thy Son our Lord; that as the bread and the fruit of the vine minister to our bodies, so Thou canst enter our spiritual beings and make them truly thy dwelling place. Help us now therefore to throw open the portals of our souls and let Thee enter in as our "King of Glory," so that we may go from this service with the light of Thy indwelling presence transfiguring us. This is the prayer we make in the name of Him who himself blessed the bread and the wine and bade us unite with each other and with Him in communion with Thee. May He be one in our midst, we beseech Thee. Amen.

PRAYER*

OUR Father who art in heaven and in the hearts of men, graciously fulfill to us now the promise of Thy Son our Lord Jesus Christ. We desire Him to take up His abode within us. We have admitted Him to some of the rooms in our lives, but not to all of them. We are sorry to-day as we kneel here and remember Jesus Christ to remember how far we have come from giving Him full and utter preëminence in our morals, our conduct, and our relationships. We have called Him Lord, but have not made Him Lord, nor done the things He has said. We are sorry and beg Thee now to give us a new chance with Him, and to help us by Thy Spirit that we may give Him a complete and continuous opportunity to shape our characters and live after His own likeness. Looking at Him here to-day on our knees we know that we want Him and want to be like Him. Strengthen us by this act of communion with Him, that we may hereafter live with Him, live for Him, and live like Him. In his Name we ask it. Amen.

*Contributed by one of the distinguished Bishops of the Methodist Episcopal Church whose name is withheld by request.

COMMUNION MEDITATIONS

"It should be manly, just, and rational;
Wisely conceived, and well expressed withal:
Not stuffed with silly notions, apt to stain
A sacred desk, and show a muddy brain.

It should be warm, a living altar coal,
To melt the icy heart and charm the soul;
A sapless harangue, however read,
Will never rouse the soul, or raise the dead.

It should be simple, practical, and clear,
No fine-spun theory to please the ear;
No curious lay, to tickle lettered pride,
And leave the poor and plain unedified."
—"*Preaching as It Should Be*"—*Anonymous.*

"Then let, O God! Thy servant dare
Thy truth in all its power to tell."
—*Whittier.*

"The parson of a country town was he,
. . . . . .
The word of Christ most truly did he preach,
And his parishioners devoutly teach."
—*Chaucer, in "The Good Parson."*

"The sermon wasn't flowery, 'twas simple gospel truth;
It fitted poor old men like me, it fitted hopeful youth.
'Twas full of consolation for weary hearts that bleed;
'Twas full of invitations to Christ, and not to creed."
—*John H. Yates, in "The Model Church."*

THE REAL MEANING OF THE HOLY COMMUNION

THE REV. JOHN SNAPE,* D.D.

"This do in remembrance of me." (1 Cor. 11: 24.)

"An ordinanace is an outward institution appointed by Christ by positive precept . . . commemorating an essential fact and declaring an essential gospel truth."

There are two such ordinances in the New Testament Church—baptism and communion. The one is the symbol of the initiation of Christian life; the other the symbol of the sustentation of Christian life. Neither ordinance gets anything done; both are the symbols of something beautiful and wonderful that has already been done. To one of these divinely appointed symbols I invite attention.

The Scriptural account of the original institution of the Communion is found in Matthew 26: 26-30, Mark 14: 22-26, and Luke 22: 17-20. Other Scriptures that refer to the Communion are Acts 2: 42, Acts 20: 7, 1 Cor. 10: 16, 17, and 1 Cor. 11: 23-25. There are no other references to the Communion in the New Testament.

It was instituted by our Lord himself on Thursday night of Passion Week. It was the time of the feast of the Jewish Passover. Every one was thinking about the Passover; every one was going to Jerusalem. The

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Passover was commemorative of Israel's deliverance from the bondage of Egypt. It was Israel's "Fourth of July."

Peter and John go on ahead to make ready the upper room, and at last Jesus and the other disciples enter. The Passover is introduced with a contention. There is an unholy scramble for the chief seat at the table—and Judas got it. He must have done so, else he could not have received the "sop" from Jesus's hand.

At the close of one of the several courses of the Passover the Master teaches and illustrates the lesson of humility, by himself stooping like a slave and washing his disciples' feet. The betrayer rushes out into the darkness to do quickly what he has bargained to do, and in his absence (for Jesus wants no Judas at his table) the Lord's supper occurs, and the meaningful words "This is my body," "This is my blood," are spoken by our Lord.

It was observed at night—appropriate time for a supper to be eaten—and I have often wondered whether churches should not hold the communion celebration at their evening service. It was the Lord's supper—not the Lord's "lunch."

There is no sacramental efficiency in the bread and wine. The Communion does not beget disciples; it discovers them. It is not intended to secure our love for Christ; it is the proof of love implanted. It is not intended to arouse Christian emotion; it expresses Christian emotion. It does not produce Christian life; it nourishes it. It is not a means of grace.

It is not a spiritual banquet. We shall not observe the communion together in heaven, as some say we

will. There will not be any communion in heaven. The communion is the symbol of an absent Lord. Before Him all symbols fade away in the glory of his presence. We will then need no further symbols of an absent Saviour.

The symbols of bread and wine do not become, after consecration, intrinsically holy. The bread and wine are just bread and wine. They are significant only in connection with what they signify. Transubstantiation is cannibalism and consubstantiation is mystical interpretation.

Let us try to find in an exegetical way the Biblical significance of the holy communion.

It is a test of obedience. "This do in remembrance of me." We are commanded to observe it. In Christ's last command to the Church he bids us teach the nations and to observe all things whatsoever he has commanded. It is not a matter of choice with us. We are under orders. If we love Him, we will keep his commandments.

It is a loving memorial—a memorial of his sacrificial death. Just as when some young mother, whose little one has slipped from her arms to the waiting arms of Jesus, goes back from the cemetery to the empty house, and then at frequent intervals takes out some little reminder of her baby—a tiny shoe, a baby's toy, a little dress, and, pressing them to her lips, remembers by these memorials the death of her child, so the bread and wine are memorials of the death and dying of the Son of God.

Dr. John Watson puts it beautifully: "As one makes a journey to some country kirkyard where the dust of

his departed is lying, and cleanses away the moss that has filled up the letters of his mother's name, so do we in the holy communion again assure ourselves of a love so amazing that it passes knowledge, but so utterly divine that it must be true."

Jesus commands no bronze tablet to be erected to his memory, writes no history of his human career, lifts no granite shaft to commemorate his miracles. He only asks that a simple memorial of his death and shame be perpetuated—so simple that it can be kept in all lands, in any clime. The simplest symbols are to commemorate the sublimest fact—that "Christ died for our sins according to the Scriptures."

It is the symbol of Christ's abiding presence. "Unless we eat the flesh of the Son of man and drink his blood we have no life in us." "The Communion," once said Dr. Henry G. Weston, "is the highest act of worship by the Church. By it are declared all the distinctive truths of Christianity; that Christ became man; that He died for us; that He now lives at the right hand of God; that He is coming again; that the redeemed and forgiven constitute the body of Christ, one with Him and with the Father, living in Him, on Him, and for Him. By it are expressed all the distinctive Christian emotions: penitence, faith, peace, love, gratitude, joy. Each participation in it is a wordless confession of faith's basal principles."

It is a holy prophecy. How long is it to be observed? Till He come. It is an age-long memorial. He who promised to be with us by the Spirit till the end of the age will be with us in person when the end is reached. When He comes we will not commune. A memorial

of a living present Saviour will be then incongruous and unnecessary. Types and symbols will be inappropriate in that day, for they will find their fulfillment, and their end, in Him. As oft as we do this we do show forth the Lord's death only till He come.

Once, in the early days of my ministry, I imitated another minister in what he considered a beautiful custom. He kept a filled communion cup on the table for Christ, an empty chair that no deacon could occupy, a bit of broken bread awaiting the coming of Christ. He explained all this at each communion—that they were getting ready for Christ, the heavenly Participant, at His own table. What a blunder that was! The symbols of the communion are the symbols of an absent Lord. We shall need no symbols when He is present. I tried this only once. It was mistaken tenderness.

The qualifications for the Communion are three—faith, baptism, church membership; and the greatest of these is faith.

Some Christians habitually neglect the communion from a feeling of unworthiness. They base their neglect on a mistaken interpretation of that passage in 1 Corinthians 11: 27, "Whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord." But that refers to wrong conduct *at* the table rather than to a sense of unworthiness in an individual *before* the Supper. We ought to feel humble and unworthy every time we commune, and we partake unworthily only when we do so for any other reason than to remember Christ.

We only eat and drink judgment to ourselves when we do not discern the Lord's body.

Some do not commune because others with whom they are not on friendly terms are at the table—as if the Lord's Supper were either the method or place for expressing likes or dislikes. It matters not who partakes of the communion. We do not commune with any other communicant. In the communion we are to think of no other human being in the world, but only of Him who instituted the ordinance, who died for us, and whose death we thus proclaim till He come.

Others do not commune because they do not see the importance of it, who on the slightest pretext—a delayed dinner, waiting company, afternoon duties—walk out unconcernedly from the table of the Lord. O my brethren, we may never celebrate the communion again. Christ may come before our next communion. He who instituted it will surely return. Who knows how quickly? May we translate his terse command into a tender exhortation: "This do in remembrance of me."

TWO PICTURES AT THE DOOR OF THE UPPER ROOM

THE REV. JAMES I. VANCE,* D.D., LL.D.

"There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

"Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said." (Matt. 26: 7, 25.)

HERE are two pictures hung by the hand of inspiration on either side of the door to the upper room. One is a morning scene, the other a midnight picture. Both are there for all who enter to gaze upon and ponder.

The upper room was where the passover was kept. The passover was a patriotic and religious feast. It looked back upon a hero hour in the history of his nation, and was dear to the heart of every loyal Jew.

The upper room is the place where the Lord's Supper was instituted. There Jesus took bread and wine, and gave to his disciples, saying: "This do in remembrance of me." It is a simple feast that looks forward upon all the hero hours in the history of Christ's Church, and should be dear to the heart of every loyal Christian.

The upper room is the place where the disciples gathered after their Master's crucifixion. Frightened, hunted, in peril of their lives, they came together to

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cheer and comfort one another. There they found fellowship and refuge and hope. That little room was the first cathedral of the Christian faith, and never room held more of God.

The upper room was where the risen Christ appeared to his disciples. He came through the shut door. He showed to his friends the scars in his hands and feet, the gaping wound in his side. He spoke to them in the old accents of love, and gave to them once more his blessed bequest of peace.

And the upper room is a symbol of that other upper room far more spacious, celestial in its splendor, into which Christ will some day gather all his pilgrim saints, and where we shall be forever with the Lord.

It was on either side of this door to the upper room that the invisible hand of inspiration hung these two scenes. And as we pass through the door ourselves to keep the Holy Supper, Christ would have us look upon these pictures and learn the lesson.

A Woman's Face

One is a picture of devotion. It is a woman's face, gentle, refined, transfigured. She is engaged in an act of devotion. She is breaking an alabaster box of very precious ointment on the Saviour's head. Quietly she slips up behind him as he sits at meat, and anoints him with the fragrance of her devotion. It meant self-denial, for doubtless she had saved and put together all she had against this hour of adoration.

Some of Christ's disciples were indignant, particularly Judas Iscariot, the man who carried the bag. He declared it was a waste. Christ did not need so ex-

pensive a gift. A cheaper oil would have sufficed. This precious ointment might have been sold and the money given to the poor. Why this waste? It is a word often heard when anything lavish is done for Christ. There are always those who would renounce devotion to bare necessity, who would make it utilitarian. They criticize the extravagance that builds great churches and provides rich surroundings in connection with the worship of God. Why this waste?

Christ rebuked them. He told them that it was not wasted. Nothing done for him is ever wasted. Sometimes devotion is all the more gracious because it flies utility. He told them that the poor were always with them, but that some day he would leave them. He suggested that while he was there he longed for some striking token of their love. He seemed to say: "There is something holier than almsgiving, something diviner than relieving poverty." It is a personal tribute to him who gives himself for us.

He tells them that the woman has broken this precious ointment on his head to anoint him for burial. For a moment he lifts the curtain and lets them see the cross and the tomb waiting down the road. The keen vision of a heart that loves has already seen. The woman has sensed the shadow that is creeping nearer, and it is her gentle hand of love that prepares Christ for his darkest hour.

Then Christ turns to the woman. He pays her a tribute. No sharp rebuke for her. "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." The

woman had immortalized herself by what she did for Christ.

The thing that lives is what we do for Jesus. That which interests heaven centers in Christ. Jesus covets the best. The best is none too good for him. He would have us give him what we cannot spare. When we do that we get into the picture which hangs there on the right-hand side of the door as you enter the upper room.

A Man's Face

In the picture on the other side of the door is a man's face, dark, crafty, cunning, hard, ambitious, scheming. It is nevertheless the face of a disciple. The man has been called to an apostleship. He has been with Christ three years. He has seen the miracles. He has listened to the teachings. He might have been another Paul, another John, another Peter. He *is* Judas Iscariot. He has been holding a secret conclave with Christ's enemies, plotting to betray him, bargaining to sell him into the hands of those who would put him to death. It is not a picture of devotion, but of apostasy, of infamy, changing soon to despair.

There is money in this picture, too, but it is tainted money, blood money, money offered not as an oblation but as a bribe. It is not the money which expresses a great love. It reeks with avarice and greed.

What Judas is doing will be spoken of him, too, wherever the gospel is preached. His betrayal of Christ is his memorial. The name of Judas Iscariot is loaded with fadeless reproach, with undying disgrace. It has become a synonym for duplicity and treachery, and will be to the end of time.

The Lesson

These are the two pictures: one of devotion and the other of denial, one of generosity and the other of greed, one of adoration and the other of apostasy, one of light and the other of darkness, one the face of a saint and the other the face of a traitor, one with the morning light and the other in the gloom of midnight. But each picture has the same lesson.

Both are saying that the main thing is our attitude to Christ. We cannot ignore him. We must be one thing or the other, friend or foe, and that which shapes life is not so much our feeling about humanity, or even our attitude to the Church. It is what we think of the living Christ. The holiest act of life is to serve him; the basest, to betray him.

Coming to the communion table, this is the question for the heart to answer: What have I for Christ? Can I bring him some alabaster box of very precious ointment, or am I ready to betray him? Christ is still betrayed, and sometimes for less than thirty pieces of silver, sometimes for a passing hour of pleasure, sometimes for the smile of a Christless world. Sometimes we betray him at the very table where he calls us to remember him.

The sacrament is our tribute to Jesus. There we do show the Lord's death till he come. As we pass through the door, the old question still asks itself: "Lovest thou me?" And as faith partakes of the sacred symbols of his passion, well for the heart that can give the old answer: "Lord, thou knowest all things; thou knowest that I love thee."

THE SACRAMENT

THE REV. JOSEPH FORT NEWTON,* D.D., LITT.D., D.H.L.

"This do in remembrance of me." (Luke 22: 19.)

WHAT a scene of tender beauty it was in the upper room on the evening of farewell, so artless in its simple grace, so haunting in its pathos. It was an hour of parting, in which there is always something of the Infinite, but it had in it a promise of reunion. Truly it was an ineffable moment, and only a symbol, by which men utter what words can never tell, could express its deep meaning. Carlyle saw the majesty of that moment, and amid his burning pictures of the French Revolution he paused to note how pale is the pomp of kings beside the peasant group:

> How true also, once more, that no man or nation of men, conscious of doing a great thing, was ever, in that thing, doing other than a small one. Could no Atheist contrive to discern, eighteen centuries off, those Thirteen most poor mean-dressed men, at frugal Supper, in a mean Jewish dwelling, with no symbol but hearts God-initiated into the Divine depths of sorrow, and a "This do in remembrance of Me"—and so cease that small difficult crowing?

Having eaten the bitter herbs of the Hebrew festival of the Passover, the Teacher took the Cup of Blessing, filled it with new wine, and gave us one of the most beautiful of all symbols in the life of faith and friendship. By a simple act, eloquent in its suggestion, he turned a festival of historic memory into a feast of

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faith and prophecy, linking the heroic faith of his fathers with a clearer, holier vision of the Father of all. Only a symbol could thus show the passing from the awful, cloud-robed Jehovah of old into the nearer presence of One who sits at our table, a Companion of our hearts, blessing our daily bread and drink. We of the West do not, perhaps cannot, know the beauty of this sublimely simple symbol as the men of the East knew it. With the Oriental, as the author of "The Syrian Christ" has shown, such symbolism was as natural as life itself. When the Teacher said, "This is my body, this is my blood," his disciples understood the glowing poetry of his thought; it was in accord with all their traditions, habits of thought, and ways of speech. And with this scene in the upper room we ought always to join that sunset scene at Emmaus when, at the holiest hour of the day, the risen Lord kept tryst with his friends by the breaking of bread, turning their grief into gladness and gratitude.

Jesus did not organize a Church, as we use the word, nor anything resembling it. Still less did he have in mind anything akin to the later idea of an ordinance of salvation, with its exclusiveness and its trappings of superstition and magic. Far, very far from it. Nothing seems more certain than that he meant that every meal—not simply once a week, or twice a month—should hereafter be eaten in his name, in the sense of his nearness, in the fulfillment of his promise that where two or three meet in his name he would be present. And so the early Church interpreted his words, making every meal where his friends and followers sat down together, not a memorial of an absent

Christ, but a festival of his living presence. It was a family Church, meeting from house to house, but he met with it in the breaking of bread—even at Emmaus. Hence the word Eucharist, the keynote of which is joy, for the early Church, despite all persecution, was radiantly happy in the spirit of wonder, love, and praise! What wonder that much of the grace and poetry of this festival has faded, and that we seldom have a glimpse of its real meaning.

How strange, how tragic that around this simple symbolic feast some of the most bitter, most bigoted, most bloody debates of history have raged. Yet so it has been. One would like to forget all that, remembering the words of Franklin when he said that men who quarrel about religion have no religion to quarrel about. No sooner had the Church put foot on other soil than troops of pagan ideas, dark with colorings of superstition, well-nigh captured it. Of this even the word "sacrament" itself is a reminiscence, derived from *sacramentum*, the oath of a Roman soldier when he enlisted in the army, and which he was required to renew annually. What had been a holy privilege became, in this way, a rigid pledge, a vow, an oath, whereof we have no hint in the upper room. Later the feast of friendship was frozen into a rite held to be one of the few exclusive and covenanted channels whereby the grace of God might reach the human soul. It was even said that little children, of whom Jesus had said, "Of such is the kingdom of heaven," were lost and doomed to eternal torment if they died without the rites of the Church. What a dogma! It was not the religion of Jesus, but rank materialism, and if followed out would

reduce the highest faith to the level of sheer magic. Never was any idea more alien to the mind of the gentle Master of the upper room!

Perhaps no question has engendered such bitter strife as the dogma of the real Presence. Fighting about the presence of God! If the Reformers denied that Christ is present in the Eucharist in a carnal sense, they certainly never kept that feast as "the picturesque memorial of a dead Christ." No, they held that in the collective faith and life of the Church the living Christ reveals his presence to his faithful followers and communicates his very self to those who seek him. Alas! they did not see, at least they did not emphasize, the truth that the same experience repeats itself and is verified anew in every act of Christian service. He who goes into the highways of the world, asking nothing but to rejoice with them that rejoice, and to weep with them that weep, regains that vanished Presence which no pyx can localize; within his innermost heart Christ will be made manifest, more real than earth and sea and sky. The lines of Lowell in "The Vision of Sir Launfal" are nearer the spirit of the Master in the upper room than many a stately ritual, for that they see the eyes of Christ in the eyes of the humblest of those for whom he died.

> "The Holy Supper is kept indeed,
> In whatso we share with another's need;
> Not that which we give, but what we share,
> For the gift without the giver is bare:
> Who bestows himself with his gift feeds three:
> Himself, his hungering neighbor, and Me."

Despite all perversions, in every age there have been

those who saw the true meaning of the Supper of the Lord with his friends. To St. Augustine the word "sacrament" meant almost any outward sign of spiritual truth; and when Hugh of St. Victor, in the twelfth century, wrote his treatise on "The Sacraments of Faith," he enumerated no fewer than thirty. The Latin Church has seven sacraments; the Reformers found only two; whereas for the mystics—most of them, at least—there are seventy times seven. For men like Wordsworth and Emerson all visible things are but shadows of things eternal, and every "dew-drop is a part of the Sermon on the Mount," all nature one vast symbol through which God communicates himself to the purified soul. So we hear Elizabeth Browning singing of a Sabbath sunrise at sea, all signs dissolved in the thing signified, all forms and rites forgotten in an ecstasy of insight:

> "Here no earth profaned the sun;
> Heaven, ocean, did alone partake
> The Sacrament of Morning."

More frequently, in recent years, we find the word used in this large and true sense, until it has come to have a wider, nobler meaning.

Emerson, as we know, left the pulpit because the old idea of the sacrament had ceased to satisfy his soul, and he would not observe what had so little meaning. His protest was not against the sacramental idea, but against those who narrow and distort a universal truth—the truth, that is, that all life is sacred, and that every soul has a high priestly office. He held to that eternal sacrament of life itself, whereby the miracles of God are "one with the blowing clover and

the falling rain." No doubt he went too far, as protests are apt to do, but, as between his lofty spirituality and the old magic, some of us would not be slow to make choice. He had faith in the Living God—the great I AM, not merely the great I WAS—and he saw that religion does not consist so much in doing sacred acts as in doing all things from a sacred or spiritual motive. He put aside the old atheism which divides life into the sacred and the secular, and so easily tempts men to imagine that certain acts on holy days are holy and somehow atone for injustice and cruelty on other days. Indeed, he was himself a sacrament of God to a multitude, by virtue of the beauty of his mind, the nobility of his spirit, and the sanctity of his life.

What is a sacrament, if it be not the ministration of spiritual realities through the material? Is that possible? The materialist answers, No. Analyze matter, he tells us, as far as you can go, and you will find that there is nothing there that chemical and physical analysis cannot account for; everything else is imagination. In the same way the idealist answers, No. Spiritual things, he insists, must come to us through spiritual channels, through ideas, through moral impulse, through religious feeling; and for these the material channel is worthless. The sacramentalist answers, Yes. Only, alas! he at once begins to build a hedge fence around the truth, affirming the sacrament to be valid only when administered in a certain way when certain words are accurately recited, and when some person, properly ordained and set apart by recognized authority, is there to administer it. Of that

sort of thing, as well as what it implies and what it leads to, there is no need to speak—except to say that it is a safe rule to turn away from any teaching that seeks in any way to limit the Divine. If only we could exclude the spirit of exclusiveness, we might come near to the truth as it is in Jesus.

Some of us hold that the three extremes just named are equally wrong, and stand forever refuted, not by argument, but by a loftier and more worthy conception of the meaning of life and the grace of God. First of all, they are wrong philosophically. It is impossible to cut the world quite so neatly in half and say: All this is material, all that spiritual. That is the old, easy dualism long since thrown over the wall. To-day, when we analyze matter, it melts in our hands, and we pass behind the visible and find ourselves in the presence of forces which chemistry does not account for. Matter and spirit are not to be so glibly set asunder as some would have us imagine, each of us having in himself a refutation of that folly. As Huxley said, somewhere in the brain—how we cannot know, where we cannot tell—the great transformation between the material and the spiritual takes place. There is a meeting place, and a mysterious energy, making our very life a ministration of the spiritual through the material—and so, sacramental? What is true of our own lives is equally true of the world in which we walk, whose strange and solemn beauty is the outshining of an indwelling spirit.

Because this is so, because we live, as an old mystic said, in "an enchanted universe," who will dare imagine that he can hedge about the grace of God, much

less limit by rite, or ceremony, or symbol? The grace of God! cried Stevenson. Why, we live in it, we breathe it! It is the floor, the rafters, and the roof of the world! What do we mean by the grace of God if it be not

> "His presence, and His very self
> And essence all-Divine"

by which we and all things live, by whose inspiration we have understanding, and in fellowship with whom we alone can live! Goethe, speaking with the insight of genius in regard to matters about which he knew little, said that Protestants have too few sacraments. Exactly; but Protestants are not alone in this respect, since all men need to recover the sense of the sanctity of all life, of the conquest and consecration of matter by the life of the spirit. Such sacraments as we observe in our churches, many or few, have value and efficacy only in so far as they help us to this vision of life as a holy sacrament, and no further. Life can be truly lived only when it is lived sacramentally, our acts being effectual means of grace to ourselves and others.

Since the time of St. Thomas Aquinas, whose "*Summa Theologica*" is so noble a book, the sacrament we observe to-day has had a threefold meaning. First, it is an hour of memory; it takes us back across the years to the upper room, and we hear once more the voice of truth and hope. Some may not need these emblems in order to remember Jesus; but, if we use them aright, they will make the thought of him most vivid. Besides, it unites us by an unbroken tie with those in all the ages who have loved Jesus and sought to live in his

spirit, evoking a sense of historic fellowship. Francis of Assisi remembered Jesus, and it broke his heart. But our feast is more than a commemoration; it is, second, a festival of the living Christ. Unless we have a sense that he is with us to-day, as he promised to be with those met in his name, our observance will not be what it ought to be. What men meant by the Real Presence is what we most need to sanctify, to exalt, to unite, and, by no means least, to save us from the loneliness of life. The dogma may have been crude, but it is trying to tell us a truth that we must know, as we know nothing else, if we would truly live.

There is a further meaning, so eloquent in a world where, often, "sons before their fathers die"; it links past, present, and future. Recall those words of Jesus in the upper room, so beautiful, so moving, yet so little appreciated: "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Surely this is the crowning truth whereof the Holy Supper is a foreshadowing. It proclaims the enduring worth and meaning of our social fellowships, of the sanctity that hallows the home, of "the dear love of man for his comrade." Nay, more; it prophesies of a final, glad reunion when the broken ties of earth shall be rewoven in an Eternal Communion, and the deep hurt of our hearts shall be healed. Let us so observe it, remembering not only the historic past, but also the prophetic future—our noble dead, many of them so young and so fair, of whom we think every day—knowing that its promise embraces them there as it did here. Long ago an old Gaelic minister at a communion service let fall

a sentence that no one can forget: "The Church is the Lord's Supper to the world." Having this holy ministry, and this heroic hope, let us purify ourselves, the better to reveal the living Christ as a Real Presence among men, lovely and redeeming.

No wonder the early Church was so happy, so undaunted, so undefeated, counting it a joy to suffer "in His name." Patmore tells us that the saints went about their greatest tasks "like noble boys at play," in contrast with our low-thoughted care and our fretful anxiety. They lived eucharistically—that is, with glee and gratitude of childlike hearts redeemed from taking thought of the morrow by Him who is the same yesterday, to-day, and forever. "This do in remembrance of Me."

THE LORD'S SUPPER

THE REV. FLOYD W. TOMKINS,* D.D., LL.D., S.T.D.

"This do in remembrance of me." (Luke 22: 19.)

IAN MACLAREN, in his charming little book, "The Upper Room," pictures for us a wonderful scene. The dear Master is about to give his life for the world's salvation. The little group of men whom he has chosen to be his followers are gathered about him, listening eagerly to his words. There seems to be a consciousness of impending trouble, and their faces are turned toward the Master's face with mingled emotions of love, loyalty, and fear. Then the Master takes bread and wine, blesses them, and hands them to the apostles, first the bread and then the wine, using very strong words which almost startle us after nineteen centuries, and yet words which must have been easily understood by their Oriental minds, accustomed to vivid figures of speech.

The wonderful thing about this institution is that it comes down through the centuries as one of the dearest and sweetest of human experiences. The Master's command, "Do this in remembrance of me," has been the token through all the years of Christian faith and fellowship. In many different ways, sometimes with the simplest service, and sometimes with elaborate ceremony, through all the centuries this one bond of union has held, and will hold

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to the end. It is the great blessing of Christianity, and an assurance of God's presence in his Church, in spite of human separation and division.

There are three especial truths which come to us through this precious service.

First, we have an assurance that our sins are forgiven because the blood of Jesus Christ shed on Calvary cleanses us from all sin. The Old Testament teaches us quite clearly that blood represents life; hence the startling suggestion of Christ's blood shed for us being the divine power to cleanse us from sin becomes a wonderful declaration of divine life given to us by the dear Christ who laid down his life for us, and makes us know that our sins are removed because of the strength of the life of the Son of God. Tempted and tried as we are by sin, it is well for us to rejoice in, and thank God for, this blessed assurance. It makes the observance of the Lord's Supper not only a joy, but a strong rock under whose shadow we may find rest in a weary land. It is a necessity, because of our human weakness, that should have such a strong and positive knowledge to drive away our fears and our shame because of sin.

The second truth is that here we have that which brings vividly to our memory the earthly life of our Lord and his ever-present personality. So driven are we by forces and responsibilities in our brief human life, that even the thought of God is apt to elude us, and the memory of that wonderful life can easily be clouded in the midst of human struggles. But here is something which the Master gave us, and asked us to observe, in memory of him. We recall the events of

his life in Palestine when we come to the Lord's Supper. We feel his presence, the fulfillment of his promise, "Lo, I am with you alway," when we partake of the bread and wine, and we know that his spiritual though unseen presence is the most real thing in the world. That is surely a marvelous blessing, and Christianity may well praise the Master with deep gratitude for this unceasing revelation of his care and love.

The third truth is that here we have a bond of brotherhood created by Christ himself and handed down by his command, that his prayer may be fulfilled: "That they all may be one." Human life, because we are all so imperfect, is full of prejudice and suspicion. It is so easy to be separated; and when we realize the strength of our faith, we are all the more tempted to turn against anyone whose interpretation of faith varies from our own. The history of Christian divisions is a sad one; but here, in spite of our divisions, we have this wonderful service which Christ has asked us to observe; and in spite of our sinful selves, we are thus brought into a blessed spiritual union, which cannot be broken because the Master himself gives us that which declares that all those who love him and serve him are one. Moreover, we have thus a pledge that in due time there will come to the Church a union of all her parts which shall bring us into wonderful Christian brotherhood. It will not put us all in one class and take away our individuality. It will not organize us into a union where the differences of worship will be abolished. But it will bring, in God's own

good time, if we are faithful and patient, a glorious unity which will be in accord with God's will.

Just a few words, therefore, in regard to our observance of this blessed service.

1. First of all, surely we should not neglect it; and while there are differences of opinion as to the frequency of our coming to the Lord's table, we must remember that neglect is very apt to bring forgetfulness.

2. We should come with a consciousness of our sin, leading us to confess with honest hearts our failures, and yet with a deep love for Him who so loved us. The burden of our sins is certainly heavy when we honestly study ourselves and our daily lives, but over this shadow comes the glorious sunlight of the never-failing love which is waiting to blot out our transgressions and to lift before us the Cross of Christ and the open tomb as universal and age-long declarations of God's care.

3. It certainly is well that we should have some little preparation before we come to the Lord's Supper. We can never fit ourselves for so glorious and blessed an experience, but we can think of the privilege which is to be ours when we come. Therefore, the old custom of a "Preparatory Service" may well be observed in our Churches, as well as a thoughtful study of our life in private.

4. We should join heartily in this blessed Service of Holy Communion, both in prayer and praise. It is a wonderful thing, when we think of it, that nineteen hundred years after Christ instituted the Lord's Supper in the upper room, we may have the same privilege

and know that he is near us with his loving care and spiritual strength. Therefore, we should not be afraid, but gladly and reverently accept his gifts and so find strength for our daily lives and a vision of his promised blessedness.

5. And then we should feel on all occasions when we come to the Lord's table that we have here an assurance of final good, of that great day when we shall "eat bread in the kingdom of God," and of that precious promise that at last we shall "sit down at the Marriage Supper of the Lamb." Our life on earth may well be happy and joyous and brave; but after all it is only an experience of education, leading us to look forward to the day when we shall be called to a higher and unending life in the presence of God. Therefore, we may well recall God's promises, as we are his happy and privileged guests, and catch a vision of that glorious day when we shall see the Master face to face, and receive that, his most gracious, welcome; "Come, ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world."

KEEPING THE FEAST

THE REV. A. Z. CONRAD,* PH.D., D.D.

"Christ, our passover, hath been sacrificed for us; wherefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. 5: 7, 8.)

Meaning of the Feast

Among all the feasts of the Hebrews, none was quite so sacred as the feast of the Passover. It looked back to that significant time when God's promises were to have their supreme test and when man's loyalty or disobedience was to bear immediate fruit. When many of the other feasts were set aside or ignored, the feast of the Passover was still observed. Jesus employed this greatest of all ecclesiastical ceremonies to establish and inaugurate in the world's history the new era, when in the upper room he made the feast of the Passover thoroughly sacramental by causing it to represent the great sacrifice that he himself was making for the sins of the world. As a memorial it was incomparably the most effective and the most enduring of all the memorials the world has ever known. Its simplicity is a marked characteristic of it. Jesus thus established a ceremonial adapted to peoples of every kind and clime and available to rich and poor alike. It is quite remarkable that in the representations of Christianity the symbols employed are all of them

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calculated to impress us with the beauty, the effectiveness, and the attractiveness of the Christian faith. When Jesus was employing his symbols to indicate the various characteristics of the Christian religion, he pointed to the flowers of the fields, the birds of the air, to the seven-hued signet ring of God in the heavens, to light, to water, to bread, and those things which represent virility and vitality. Here we have the Holy Sacrament represented to us as a *feast.* What more attractive symbol could have been employed to call people into the closest fellowship with God?

A feast represents satisfaction. The very idea conveys to the mind the thought of an abundance to meet every need. It also suggests the attractiveness and beauty of true fellowship. When you think of a feast, you always think of something attractive, joyful, exhilarating, and happiness producing. So when we come to the Lord's table, this same thought is presented to us as indicative of God's provision for our peace, our happiness, our fellowship with one another, and more especially our fellowship with God. It should be, therefore, with eager expectation of meeting the Master, and with songfulness of heart, that we approach the Lord's table. While self-examination is important and desirable, there is more than a possibility that a morbid introspection will characterize people of unusual sensitiveness and abnormal conscientiousness. This is not desirable, nor does it achieve anything in the way of spiritual progress for the individual. St. Paul's conception of the Lord's Supper was that it should be a place of delight, holy desire, and definite determination. He had witnessed

both extremes, the one of an ultra-ascetic self-crucifixion, and the other a physical exuberance which turned the Lord's Supper into the material festivity. His exhortation, therefore, is to approach the Lord's table with a complete concentration, upon its idealism and an ability to discern the Lord's body at the feast.

God Communicating Himself

The sacramental service primarily indicates the actual communication of God to man. It is incomparably the greatest agency employed by God to communicate himself to man. While there is no doubt about the immediateness of God's contact with the human spirit, it is still true that he is ever employing instrumentalities and agencies whereby he can more effectually give man the consciousness of this same gracious contact whereby Divine energy is imparted to us as really as the juices of the vine pour into the branches and insure fruit, so really the Divine energies enter the soul for its empowering and ennobling. Through the Lord's Supper, God peculiarly conveys himself to those who partake in faith. We are enabled by the use of these symbols to realize God's presence and avail ourselves of his wisdom, his love, and his purity. Above all, it makes very real to us Christ's work in our behalf. Jesus never anywhere seems so wonderfully divine, and at the same time so marvelously human, as when his broken body and shed blood are truly typified in our presence at the Lord's Supper. When this service is watered down to mean simply a fellowship service, it has lost its greatest vitality, and such a use of it is an utter per-

version of a holy trust. If it means nothing more than for people of mutual good will to get together, then we might as well sit about the table in our homes and enjoy the intercommunication of an ordinary festive occasion. But it means vastly more. It means that God, through the Divine sacrifice, has made provision for an absolute union of man with himself.

Self-Appraisement

On no occasion in human experience is self-appraisement likely to be so just as at the Lord's table. One of the most difficult things in life is to appraise things at their true worth. Our own evaluations have everything to do with our conduct. At various periods of life entirely different attitudes are taken respecting the things with which we have to do. Youth is never able to understand itself, and still less to understand advanced age. Appraisements are based on fragmentary data, and because of a lack of experience are unreliable. Youth is naturally impulsive, exuberant, enthusiastic, and is unwilling to deal with things exhaustively, but reaches conclusions on imperfect data. All this has its advantage in this period of life. Too much contemplation would result in hesitancy and a lack of the spirit of adventure, making aggressive advance unlikely. Youth assumes a vast deal, and experiences a self-sufficiency surprisingly out of keeping with facts. Youth does not hesitate even to arraign God's wisdom, as expressed in his providences, and finds many of the methods employed by those in advanced years irksome and unnecessary. On the other hand, age becomes ultracautious and is at least likely to be hum-

bled by multiplied failures, reverses, losses, and mistakes. Under circumstances of great success and prosperity, we are likely to lose our balance, and to see everything through exaggerated colors. At the Lord's table, both youth and age have an entirely different conception of self from that which obtains in any other connection. In the presence of sacrificial love one cannot simply maintain an air of self-superiority, or even of self-complacency. Here we think in terms of true sacrificial love, and understand our weaknesses and our strength, our wisdom and our folly, our worth and our worthlessness as we are unable to do anywhere else. Here we practice a becoming silence, and listen for the Voice Divine. We are immediately rebuked whenever any spirit of self-righteousness envelops us and a consciousness of our deep need of divine upholding and upbuilding takes possession of our souls. At no other place and in no other connection are we so likely to sing with sincerity, "Have thine own way, Lord."

The Personal Nature of Sin

For purposes of our own self-excusing we are always glad to contemplate evil as related to aggregations of the people rather than to the individual self. We talk very ardently and eloquently of the "sins of the world." We are quite willing to recognize Christ's sacrifice for the sins of humanity. We are not nearly so ready to make personal application of the truths of Calvary. When related to masses of humanity, we do not feel the sting of sin nor its wickedness. At the Lord's table, our individual participation brings home to us with tremendous force the fact that sin is dis-

tinctly a personal matter, that our responsibilities cannot be shifted to others, that we have to accept judgment according to our own thoughts and acts. The Pharisaical spirit is very common: "Lord, I thank thee that I am not as other men." But this is not true at the feast. Here we dismiss, immediately and necessarily, self-righteousness. We know far too well how culpably negligent we have been, how many sins of actual aggressive violation of conscience are charged to our account. Here we see our own blemished lives, and how we have personally marred the Divine image in which we are created. We have a longing for restoration of what we have deliberately bargained away for power or for pleasure. Every sacramental service is itself a day of judgment. We are arraigned and convicted every time we sit at the Lord's table. Nevertheless, we have a comfort and relief from the fact that this very Feast is the highest manifestation of Divine Love. At no time do we have the consciousness that "He brought me to the banqueting house, and his banner over me was love," as at the Lord's table. This recognition of the personal nature of sin was indispensable to growth in the Christian graces. We shall seek forgiveness until we are conscious of our need.

Laying Sin to Natural Conditions

It is astonishing how many excuses are offered for transgression of God's law. One of the very first excuses lies in the fact of law itself. When accused of failures or weaknesses, we are quite ready to answer that we are under the domination of inexorable laws; that we are unable to set aside the natural conditions

of life and living; and if victimized, we are at least more or less coerced by the laws of nature. They assert themselves at every turn. We are obliged to meet them constantly. If they do not positively require us to follow certain lines of action, yet they are so strong that we excuse ourselves if we yield to their importunity. Nothing is more paradoxical, however, than the manner in which we treat this natural law. Enthusiastically do we boast of our ability to compel nature and natural law to serve our purposes. We speak ardently of how we have commanded the winds and the waves to speed us on our course. We have mastered the air and fly like eagles in the upper realm. We have mastered the earth, and from pole to pole have traversed every part of it. We have gone into the realms of the impalpable ether, and compelled the ether waves to carry our messages and to fill the world with song. We take the lightning from the sky, and bid it carry our loads and execute our will. How strange, then, that when it comes to the matter of moral guilt, instead of declaring ourselves able so to manipulate the laws of nature as to perfect life, we take precisely the opposite course and justify misconduct on the ground that natural law is against us, and that we have had to succumb to it. All this is changed when we sit at the Feast. Here we cannot even deceive ourselves. The smoke screen is blown away, and the breath of God eliminates the fog in which we have been sailing. We are brought hard up against the fact that there are no justifying excuses for any kind of transgression. Here we recognize that whatever duty requires can be done, and that any infractions of right

and righteousness are inexcusable. Our justification cannot be self-justification, but justification by faith alone, whereby we appropriate the righteousness of hrist.

Laying Sin to Heredity

Another line of self-excuse and self-defense is often taken when we declare ourselves the victims of hereditary influence. Modern psychology emphasizes inherited traits. Both our attitudes and our appetites are traced back through the successive generations that have preceded us. Because of powerful proclivities inherited, we claim immunity from verdicts of guilt. We unhesitatingly state that our desires have been received from parents and grandparents and are like a swift and broad current carrying us whither we often ought not to go. Once more, however, we are faced with a paradox that while, on the one hand, we are excusing ourselves because inherited disposition is too strong to manage, yet, on the other hand, we are very loath to attribute our attainments or our achievements to heredity. In order to appear magnanimous, many a man will say, "I owe all I am and have to my mother." When questioned further, this is found to be more of a sentiment than the expression of a deep-rooted belief. For the most part, men very readily take to themselves the credit, for whatever of eminence they have gained with only a moiety of recognition of ancestral contribution. While we sit at the Feast, this excuse is quickly set aside, for here we recognize the fact that a power is made available for man adequate to his every need. God's willingness to impart

both wisdom and strength could not be more perfectly evident than in the sacrifice made by Jesus Christ for the sins of the world. We would have much less for which we have to ask forgiveness if we recognized that we are never held accountable for the sins of those who have preceded us and that, however strong their tendencies might be, a more powerful influence can be set in operation the moment we accept the water and the bread of which Jesus spake. We are undoubtedly more indebted to parents and grandparents than we are ever able to appreciate. Peculiarly is it true of those who have lived close to the Master and exercised a mighty faith in God, that they have set in operation influences in our own soul, marvelously aiding us to realize our best ideals. But let us remember that neither for good nor for ill could our ancestors sufficiently determine our conduct to enable us to excuse our failures or even attribute our successes to them.

Laying Our Sins to Society

Equally ineffectual are our attempts to make society carry the responsibility for any of our transgressions. The ethical standards and social customs of people vary greatly in different periods of time and in different countries. It probably was not less easy to be absolutely upright in the days of the Puritans, when austerity and even severity were the rule, than at the present time when laxity is characteristic of the age. While environment has much to do with individual morality, nevertheless it is neither compelling nor conclusive. Again the inconsistency of our professions as contrasted with our excuses appears when we remem-

ber that we are ever boasting of our independence of conventionalities. We are continually making our declaration of independence and declare that we will not be hampered nor held by traditions nor the requirements of any cast or class. At the feast, social distinctions count for little, and the effort to attribute our defects to environment utterly fails. Here we have it distinctly declared that every individual may carry with him an environment that will make him impervious to social appeal. We are, however, deeply impressed, when we sit together at the Feast, with the value and the beauty of associations as a motive of our moral ideals and not a hindrance to them. Where in all the world can there be found aggregations of people so congenial, so helpful, so sympathetic, as those who partake together at the Feast? "Therefore, let us keep the feast with sincerity and truth."

Hatefulness of Sin

Things appear in their true light under violent contrasts. This is why sin in its wickedness, its meanness, never stands out so glaringly as when we are at the Lord's table. When we recall to mind the measureless love of God in our behalf, his infinite condescension and goodness in coming into the world to become our substitute, taking our place under condemnation, that he might become to us righteousness and justification, we see, as we never could otherwise, the exceeding sinfulness of sin. We are very likely to gloss it over, employing euphonious terms, calling sin error, misfortune, and the like, refusing to recognize it in its true nature. This becomes impossible at the Feast. Here sin is sin:

odious, contemptible, hateful. Moreover, the idea of guilt never so really attaches to sin as when the sacrifice of our Lord is memorialized. We appreciate full well that it is not some slightly reprehensible thing which is being dealt with by Christ on Calvary, but guilt in all its enormity, dealt with effectively and finally. Immediately when this sense of guilt takes possession of the soul, there is a yearning desire that life shall take the upward incline, and get away from the lower levels of individual practice. There is also an anxiety for forgiveness. We not only wish to be forgiven, but we want to carry the consciousness of that forgiveness with us. In addition to all this, we distinctively pray at the Feast for the removal of the love of sinning as well as the guilt of sin. There is an assumption in the text that it is quite possible to get rid of the evils which have adhered to us and the practices which have tended to drag us down.

Elimination of Evil

"Wherefore, let us keep the Feast, not with the old leaven of malice." With one or two exceptions, leaven, as employed in the Scripture, stands for what is corrupting. The Passover was to be eaten with unleavened bread. Great care was to be taken by the householder to sweep out every remnant of leavened bread which might be in the house. The Apostle has this in view when he urges that the Feast should be partaken of in purity of purpose and with complete elimination of everything that tends to hinder the inflow of God's Spirit. The unfruitful works of darkness are to be driven from thought, and the mind is to rest

upon the fruits of the Spirit, which are love, joy, peace, long-suffering, goodness, faith, temperance, meekness, gentleness, and such like qualities of the heart. But how are we to rid ourselves of the old leaven of malice? It cannot be done by mere willingness. It can only be done by welcoming into the heart the Spirit of the Living God. "Ye shall have power when the Holy Spirit is come upon you," was the Master's comment to his disciples. It is the scientific principle that the mind can never become a vacuum, and that we can overcome evil only with good. It is on the positive and constructive side that we are to practice the surgery here suggested. When we are filled with the spirit of love there is no room for hatred or any sort of animosity toward our fellow men.

Commemorating the Death of Jesus

It is highly important that we should understand what this service commemorates. It is true that we are exhorted to "remember Jesus." It is true that Jesus said, "Do this in remembrance of me." Are we to understand then that we are commemorating that matchless life whose perfection and beauty are the supreme mystery in all the records of history? Is it true that He who spake as never man spoke established this service that humanity might remember the exalted doctrines he set forth? Are we merely to commemorate the fact that his counsel could never be improved upon and surpasses that of all philosophers and all religious teachers who ever lived? Of course these things are to be remembered; but the sacrament of the Lord's Supper has a meaning infinitely greater

than this. Jesus did not say, "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's teaching, the Lord's miraculous working, the Lord's perfect living." No, he simply did not say this, but something vastly different. He said: "Ye do show forth the Lord's DEATH, until he come." The very heart of the Lord's Supper is to be found in one single word, "*death*"—the sacrificial death of Jesus on Calvary. Fundamental in any advantageous partaking of the Lord's Supper, is personal sincerity. No pretense will do here. Mere formality brings condemnation and not commendation. When sincerity and truth are characteristic of the participant, the Lord's Supper becomes a transforming and an upbuilding agent whereby we become confirmed to the likeness of our Lord. To keep the Feast, then, is to enter prayerfully and sincerely into the spirit of Christ's sacrifice and to receive a new vision of the crucifixion. It is also to look confidently forward to a life upon which the smile of God will ever rest.

THE CONQUEROR FROM CALVARY

THE REV. CLARENCE EDWARD MACARTNEY,* D.D.

"Who is this that cometh from Edom?" (Isa. 63: 1.)

THE watchman stands on the walls of Israel's fortress as the shadows of the night begin to lift and flee away before the advent of the sun. He is looking off toward Edom, the perpetual and congenital foe of Israel. In the distance he descries a solitary warrior, and the hastening day shows him to be grand in his stature, majestic in his movement, striding forward with the mien of a conqueror, and all his crimson garments streaming in the wind. As he draws nearer, a dialogue takes place between him and the watchman, who challenges him:

> "Who is this that cometh from Edom, with dyed garments from Bozrah?"
>
> "I that speak in righteousness, mighty to save."
>
> "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"
>
> "I have trodden the winepress alone; and of the people there was none with me. . . . For the day of vengeance is in mine heart, and the year of my redeemed is come."

Some have seen in this magnificent vision of the Returning Conqueror from Edom the prophetic prefiguration of the work of Christ on Calvary, and others the glory of his second advent when he shall tread all his enemies under his feet. But, as the work of redemp-

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tion, though for us having its chapters and ages and dispensations and separate acts, is forever one with God, you cannot separate the passion of Christ from his final triumph. They are both parts of the same mighty work of grace. Therefore we are justified in taking this sublime spectacle, the blood-stained Conqueror from Edom, as a picture of the greatness of Christ in his work as a Redeemer from sin and death. As we stand by the side of the sentinel and look upon the advancing Warrior and hear his answers to our questions, what we see and hear is, first, the Greatness of the Person of the Redeemer; second, the Greatness of the Lonely Sufferings of the Redeemer; and, third, the Greatness of the Victory of the Redeemer.

1. The Greatness of the Person of the Redeemer

"Who is this that cometh from Edom?" Many today tell us that it makes no difference who he is, and that, as long as we follow in the footsteps of Christ and obey his precepts, Christ does not care what rank we ascribe to him. But no one can endeavor to follow in the steps of Christ without having to face this irrepressible question, "Who is this?" "Who art thou?" This was the question Christ taught his disciples to ask when he said, "Whom do men say that I am?" This was the question John the Baptist sent to him from the dungeon, "Who art thou?" And in that great moment when Saul became Paul, the name which tells the story of the past triumphs of Christianity and is the pledge of its future victories—this was what Paul wanted to know first of all: "Who art thou, Lord?" Wherever men are indifferent as to who Christ is, there you will

find men who are indifferent to what Christ has done. The person of Christ and the work of Christ stand or fall together.

In order to make real to us the necessity of such a Redeemer, let us imagine for a moment some other kind of a redeemer. Let us think of some of those mighty archangels who stand before the throne of God, presenting themselves to God and offering their services in the redemption of mankind.

First comes Raphael, the angel of intellect and reason, who says: "I will go down to this lost humanity and will reason with men." But the Father answers: "In vain, Raphael will be the warfare of thy reason, for man's reason has been dethroned and evil desires now reign in his members. Thou art mighty to reason, but thou art not mighty to save."

Then comes Uriel, the angel who stands in the sun and who says: "I will go down and dwell with man and save him by the power of a perfect example of holy living." But the Father answers: "In vain, O Uriel, will the flower of thy fair life blossom in the desert of the lost creation, for man now loves darkness rather than light. Thou art fair as the sun in which thou dost stand, but thou art not mighty to save." Then comes Gabriel, bringer of glad tidings, angel of song, who says: "I will go down to this lost humanity and flood their habitations with the music of that world from which man hath fallen." But the Father answers: "In vain, Gabriel, will be the melody of thy song; thy music will fall upon deaf ears, for, having ears, they hear not. Thou art mighty to sound the praises of heaven, but thou art not mighty to save." Then

comes Michael, leader of the embattled hosts of heaven, who says: "I will go down to this lost humanity, and before the guilty brow of man I will flash the terrible swift sword of judgment." But the Father makes answer: "In vain, O Michael, will be the warfare of thy sword of judgment, for man hath hardened his heart. Thou art mighty to make war with Satan, but thou art not mighty to save." At length comes the Son, who has the second name in heaven, and he says: "Father, I will divest myself of the glory which I had with thee from before the foundation of the world, and I will take upon myself the form of a servant, and empty myself, and make myself of no reputation, and thus I will go down to dwell in and with this lost humanity. I will reason with them, I will sound for them the music of heaven over one sinner that repenteth, I will leave them a blameless example, and I will speak the words of thy law in tones not less awful than those of Sinai itself. Yet will they reject me and scorn me and crucify me. But in dying I shall conquer, for I shall bear the transgressions of many. I shall bridge with my broken body the gulf between heaven and earth, and with my pierced hands bring mercy and justice together in an eternal reconciliation. By the infinite power of my person I shall give infinite value to my sufferings, and thus open the gates of heaven to all who believe in me." And all heaven joined in the cry: "Prince of Peace! Ancient of Days! Dayspring from on high! Only Begotten of the Father! Light of light! Truth of truth! Now and forever, God and Man, go down to die for man, for thou alone art mighty to save!"

You see what I mean. If wisdom, if knowledge, if progress, if example, if precept, if experience could have saved man, then had not Christ died. For essay-writing and book-making and sermonic rhapsodies, the litarary Jesus who never existed will do well enough; but the only Christ for a world sunken in sin is he who is the Eternal Son of God, the Christ of the Gospels, the Christ of the ages. "God was in Christ reconciling the world to himself."

II. The Greatness of the Solitary Sufferings of the Conqueror

He returns a Victor, but look! His garments are red and stained with the travail of battle. Christ conquers by his sufferings. The deep, dark mystery of sin is matched by another and a greater mystery, the mystery of a suffering God. Back in that dark land of Edom, whence he emerges as a Victor over evil, there has been a struggle, a bitterness, woe, agony, and death. What it was, only the Conqueror himself could know—

> "But none of the ransomed ever knew
> How deep were the waters crossed,
> Nor how dark was the night that the Lord passed through
> Ere he found his sheep that was lost."

"Wherefore art thou red in thine apparel?" "I have trodden the winepress alone." He was alone in his temptation. For you and me, temptation is ever a lonely experience, whether the scene of it be a quiet study or a busy office or a crowded street or a country lane where the branches meet overhead. But how lonely the temptation of Jesus!

Mark went as far as human language could go in describing what is far beyond human experience: "He was with the wild beasts." Again, Christ was alone in his understanding of the Cross, the great objective of his ministry. He tried to share that dark secret with his disciples, but they understood not what he said. Therefore it was that God opened for him the empire of the dead and summoned Moses and Elijah to speak with him concerning his decease which he should accomplish at Jerusalem.

And what shall we say of Gethsemane? That secluded garden takes us all, one by one, into its mysterious solitudes.

> "Down shadowy lanes, across strange streams,
> Bridged over by our broken dreams,
> Behind the misty caps of years,
> Beyond the great salt fount of tears
> The garden lies; strive as you may,
> You cannot miss it in your way.
> All paths that have been or shall be
> Pass somewhere through Gethsemane."

But when you and I pass into Gethsemane and wrestle with some fierce despair, we have Him, His words, His presence, His example. But how awful the solitude of Christ in Gethsemane! The yearning for fellowship and sympathy, yet the consciousness that none could enter the darkness of sin's doom with Him! "Oh, go not far from Me, for trouble is nigh!" The agony of struggle that made the drops of blood distill upon His brow! The beseeching prayer, and then the grand surrender! What a scene was that! Well did Celsus mock at Christ in the Garden of Gethsemane, and contrast his pleading and his shrinking with many

a soldier who has died upon the field of battle, or martyr who has perished in the flames or in the flood, if indeed it was only the physical pain and woe from which Christ was drawing back. But no! It was not that from which he shrank. It was the sinner's cup that he was drinking, it was the sinner's crown of thorns that was piercing his brow; it was the sinner's darkness into which he was passing.

Oh, if ever you are disposed to make light of sin, the curse of sin, the doom of sin, how can you still do that as you behold your Conqueror, your Lord and God, upon his knees in Gethsemane, as you hear piercing the darkened sky of Calvary his cry, "My God, My God, why hast thou forsaken me?" Oh, if that had to be our remedy, then what must be the disease! If that had to be the deliverance, then what must have been our doom!

"Alas! and did my Saviour bleed?
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?

Was it for crimes that I had done,
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died
For man the creature's sin.

Thus might I hide my blushing face
Whilst his dear cross appears,
Dissolve my heart in thankfulness,
And melt mine eyes to tears."

III. The Greatness of the Victory of the Redeemer

The greatness of that victory is in exact proportion to the greatness of the Person of the Redeemer and the greatness of his solitary sufferings. It is to be, first of all, a victory over sin for all who put their trust in Christ. How strong is the hold of sin upon our lives! The youth expects to outgrow sin; but when he comes to middle life, sin is still there. The man in middle life expects to outlive sin when the fires of life have sunk; but bitter is the discovery that even in old age sin is still present.

> "The gray-haired saint may fail at last;
> The surest guide a wanderer prove;
> Death only binds us fast
> To the bright shore of love."

Like Edom on the borders of Israel, so on the borders of our life presses sin, with its power to devastate, to blight, to stain, to burden with guilt. Who shall deliver you? Only He that is mighty to save. Your own struggles against sin are absorbed in that one dreadful battle on the cross, where Christ overcame your foe, made satisfaction for your sins, and washed out their crimson stain. Who is he that shall condemn you? for already you have been condemned, punished, and pardoned in Christ. Who is he that shall shut against you the gate of heaven? for Christ hath clothed you with his own righteousness. "They shall walk with me in white."

But now, in the second place, the victory of the Redeemer is not only a victory over sin in the lives of those who believe in him, but a victory over the whole

empire of evil. I like to read those magnificent words of St. Paul about the work of Christ on the cross, where he speaks first of Christ's victory in behalf of his believers and then of his victory over all the powers of evil: "Blotting out the handwriting that was against us, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." What is to be the end of this long conflict between good and evil? What is to be the goal of the Christian Church? Is it to be an end and a goal which shall vindicate all that for which the Church of Christ has prayed and suffered through the ages? The blow struck on Calvary will at length bring down every stronghold of Satan. We are not asked to contemplate the eternal recurrence of what we now see—Edom always threatening Israel, Zion in her anguish ever coping with Babylon, good and evil contending over the body of humanity as Michael and the devil disputed over the body of Moses. No, not that, but the coronation of righteousness, the spoiling of all the principalities and powers of darkness. His kingdom shall come and his will shall be done. Every knee shall bow and every tongue confess. The year of his redeemed shall come. And when it comes, when the dark shadows that now cover the world lift, never to return again, when he who trod the winepress alone shall come in glory to reap the harvest which was sown on Calvary in darkness and solitude and suffering—may you and I be of that number who shall hail him as Conqueror and Redeemer.

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

It is in the name and "in remembrance" of Christ the Conqueror from Calvary, whose we are and whom we serve, that we approach his table and partake of these precious emblems of his broken body and shed blood. May his gracious benediction rest upon each of us, not alone as we partake of the Sacrament, but also as we go forth with the emblem of his blood still wet upon our lips.

FOR YOU

THE REV. MERTON S. RICE,* D.D., LL.D.

"This is my body which is given for you. This is my blood which is shed for you." (Luke 22: 19, 20.)

"For you" are the two words I would impress as we approach the sacred table. I would seek by this simple meditation to stand you alone before all the Cross of Christ can mean. You alone; and out of the dark of it all, and out of the agony of it all, and out of the death of it all, would have you hear these solemn words said by your divine Lord and Saviour: "This body is broken *for you*! This blood is shed *for you*!"

We lose much out of religious meaning by having it brought before us in general terms. We draw great wide horizons about our considerations. We speak broadly of races, and nations, and mankind. I am sure the whole fact of religion is suffering among us to-day, for the reason we have so largely lost the direct individual application.

I saw that impressive testimony made by a fine young missionary, Gretta Halliday. It simply stabbed my heart to attention. She said she was sitting in the service of the sacrament in her church. Her thought had been all of the personal unworthiness of herself for such a service. Who am I, that Christ should measure his death beside me? How such thoughts do come to us all! As the service came to its regularly arranged

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close the minister asked the solemn question, which theretofore has never been any other than the formal question at the close of the service, "Has anyone been omitted in the distribution of the bread?" Said the young listener, "I could see all those sad unfed millions in India, and China, and Persia, and Africa." From all those stricken lands they arose in crowding hosts, and that vision made that wonderful missionary. I am sure I can never again pass through the service of communion without bringing it carefully up to that searching question, "Has anyone been omitted?"

But just now I desire to shut out every other one to you, but you—you, and this infinite word of the Master. The very idea is oppressive. The sense of sacrifice shed upon me shames me. The constant attendance of such a thought is upon one in the staggering days of war, when they tell you men are actually dying for you. Sacrifice over me shames me at my unworthiness. If anyone is going out to die for me, I feel that I should protest.

"Brethren, how must it fare with me,
Or how am I justified,
If it be proven that I am he
For whom mankind has died:
If it be proven that I am he,
Who, being questioned, denied?"

All this feeling runs to its fullest meaning when we picture ourselves before the cross. In that infinite and indescribably meaningful scene on Calvary is the sublime answer to our crushing feeling, "Some one has died for me."

Whatever theology may be devised to find some

reasonable so-called expression for all the content of the atonement, and explanation of the phrases that once were common in the communion language, it still remains that we can never escape the powerful fact that it was the strength of that vicarious sacrifice which made the passionate Christianity of the early days. He died for me, and I must live for him, and if need be die for him, was the motive of unquestioning daring in Christian living. The very worst fear that any of those of the noble hosts who went out in martyr days ever had was not of death and suffering, but only of the possible reproach which would one day have to be met in the eyes of their great Saviour if they ever dared deny him. They felt the supreme fact that,

> "There was no other good enough
> To pay the price of sin;
> He only could unlock the gate
> Of heaven and let us in."

We are as a whole Church in crying need of a great revival of Christian conviction. We will find the sure source of just such a revival in this fact. "For you"; we dare say the word at Calvary. Can you omit yourself from the invitation of its meaning?

This is Jesus Christ at his best too. Christ at Christ's best is everywhere about that cross. "Holding his life out upon his hands for any man to take," as Browning has so beautifully phrased it. I read one day long ago in a little book, what has made that book unforgettable to me. All else in the book is gone from my memory, but the admiration of Jesus in Passion Week has been an interest to my attention ever since.

It was the supreme week of Christ's life: triumphant week. The very thing he had come to do: climax of his career. Let us not pity Christ in the gleam and glow of the victory he was establishing then for us all. There in all the concentrate meaning of everything it meant, when it was written in the Book, that he was the "Lamb slain from before the foundation of the world"; there when, from the infinitely other direction, all that life could yet mean to the redeemed for whom his death was the only hope; there stands this Christ of ours holding out to us all his death could mean, and saying, "This is my body broken *for you*."

THE MAN OF THE DECORATION

THE REV. HERBERT BOOTH SMITH,* D.D.

"This is my body, which is broken for you." (1 Cor. 11: 24.)

Dr. John Kelman has told us an incident of the war. A friend of his was walking along a trench when he spied a soldier boy resting in his khaki overcoat. He spoke a friendly word to the lad, but received no answer. Stooping down, he saw the thin, red line of blood upon the face that told its own story. "Then," said he, "with an overwhelming rush the words swept over me: 'This is my body which is broken for you.'" Standing there by the ruined trench and the broken boy, the traveler got a new picture of the upper room. He understood the eleventh chapter of First Corinthians as he had never understood before. He saw Calvary in France. He had a flash-light vision of the Cross that was clearer than all the time-exposures of the Gospel story with which he was so familiar.

It was common in Corinth and in the other Grecian cities for various sections of the community to form themselves into associations, clubs, or guilds, and it was customary for such societies to share a common meal once a week or once a month or even daily. One of the objects of these clubs was to provide for the poorer members at the expense of the wealthy. All members had an equal right to present themselves at the table, and the property held by the society was equally distributed to all.

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So it came about that the Corinthian Christians adopted the habit of assembling on a fixed day—usually the first day of the week—for a common meal together. This was called an "agape" or "love feast." Each brought what he could as a contribution to the feast: fish, honey, poultry, meat, cheese, fruit, wine, or bread. In some places the meal began with the consecrated bread and wine, but in other places physical appetite was first appeased and then the elements were handed around.

The sad fact is that, with Christ no longer at the supper table, many corruptions crept into this love feast. The wealthy took the best seats and appropriated to themselves the best food. The consequence was that these gatherings became scandalous scenes of greedy selfishness, so that Paul says, "What shall I say unto you? Shall I praise you in this? I praise you not."

The Apostle then proceeds—in the last twelve verses of the chapter—with the words which are so familiar to us because they are read at every Sacramental Service as our warrant for celebrating the ordinance and which were written to remedy these abuses. What does he suggest? He does not ask them to omit the common meal. He does not object to the use of the wine, as we might have supposed. He does not oppose the frequent celebration of the rite. No, none of these things. He simply suggests one great central principle, which, if he can get imbedded in the people's minds, will solve all the difficulties.

The principle is this: Do you discern the Lord's body in the sacrament? "Do you understand that this is

no common meal, but the outward symbol by which God offers to us Jesus Christ?" It will be seen, therefore, that the words of the text carry us right to the very heart of this blessed institution: "This is my body, which is broken for you."

You remember the title of a popular book a few years back: "The Lady of the Decoration." Certainly Christ was decorated as man never was before nor since. Decorated? Yes, by the crown of thorns and by the wound prints in his hands and feet. Decorated? Yes, by the sword-thrust of the Roman soldier. Decorated? Yes, by the malice of his enemies and the accusations they flung like mad against his white life. Decorated? Yes, by the scarlet robe and the mocking wand of authority thrust upon him by Herod's soldiers. But above all he was decorated by and with the Cross, and as we gaze at the Crucifix to-day and see him hanging there in agony, we recognize him anew as a chevalier of the Legion of Honor—as a soldier who fell at his post of duty, as the Captain of our salvation, as a martyr for the salvation of the world—and his words come back with new meaning to-day: "This is my body, which is broken for you."

I. "This Is My Body." Christ Had a Body: Incarnation

Here is where Christmas and Good Friday come next door to each other. Christmas means that God took for himself a body. Calvary means that men stole that body from him and nailed it to a cross. Let us think for a moment about this wonderful fact: the human body of God. Here is our starting point. Every

idea, to amount to anything, must have a body. We express this in a more stately way in the familiar saying: "Incarnation is the law of progress." What does this big word "Incarnation" mean? Why, it simply means putting flesh onto something, giving it a body or house to live in. If we think of this a moment, we shall see that the incarnation of Jesus was not an isolated or abnormal event, but simply a supreme illustration of a very familar law.

What an all-inclusive law it is: Every idea that would mold the world must buy for itself a suit of clothes, must build for itself a body of some sort so that it may function in this material world.

Let us now go a second step: Of all possible forms of incarnation, the personal is the highest. Every building in this city is the incarnation of the architect's plan; every invention is the incarnation of some man's imagination—but a human life is the highest form of expression of which we know. Take, for example, the Mikado of Japan. He himself is Japan in the flesh. That is to say, the Japanese regard him as the living symbol of all that is most glorious in the history and life of the Island Empire. His person embodies the nation's memory and the people's hope. Mikadoism is an institution even more powerful than Shintoism, for it is history and religion in one.

The Mikado, in his relation to the Japanese, gives us some idea of what Jesus is to his followers. He is the embodiment of Christianity. He is the perfect Christian; but back of this he is a complete picture of the love and power of God. Jesus is the place where God has broken through into the life of the world.

God tried for centuries to find a body, to break through in the life of the patriarchs and prophets and leaders of the olden days, to give the world his picture; but none of the houses suited him. He could find nowhere to dwell and so he fashioned the body of Jesus for his earthly residence.

That is what Christmas really means: The building of the dwelling place of God. As we read in the book of Hebrews: "When he cometh into the world, he saith: A body hast thou prepared me. Lo, I am come to do thy will, O God."

II. The Body of Christ Was Broken: Crucifixion

Charles Lamb, in his essay on "The South Sea House," describes the accountant, John Tipp, as endowed by nature "with a sufficient measure of the principle of self-preservation. Tipp never mounted the box of a stagecoach in his life, or leaned against the rail of a balcony or walked upon the edge of a parapet or looked down a precipice or let off a gun or went upon a water party or would willingly let you go, if he could have helped it."

Well, we have all seen John Tipps. Their motto is "Safety First." When death or danger call, their reply is always: "I have married Caution and I cannot come. I pray thee have me excused."

The broken Christ never appeals to some people. They do not care for broken things. Health must never be broken, they say, for patriotism or religion. Home must never be broken by giving up a son to the ministry or a daughter to foreign missions. Property must never be broken to help build up the kingdom.

I was told of one officer of a Church who pledged one-third of his entire estate to the new building fund. This man can hold up his bank book or his safe deposit box before the Lord and say: "This is my property which is broken for you." So, too, mothers and fathers who have given a boy to die on the foreign field and another to live on the same field, these parents can hold up their family before the Lord and say: "This is our family which is broken for you." So, too, every overworked preacher or settlement worker or mission worker of any kind can take his fragment of a body—all that is left of his splendid physique—and can say: "Lord, this is my health which is broken for you."

This great fact of sacrifice has been brought out into new relief by the war. One of the biggest discoveries the British soldiers made was that the center of their flag was a blood-red cross. Aye, and just as St. Andrew's cross still lingers on the British flag, so, in the early days, there was a cross on the American flag, and I wish a Puritan government had never taken it off. But what does this mean—this cross on the Union Jack? Does it mean that Church and State are one? No, it means this: that sacrifice is at the heart of all great ideals.

> "We never choose the better part
> Until we set the cross up in our heart."

I am glad that the cross is at the very heart of the British flag. Many a man, gazing at that flag in the heat of battle, has gotten a new interpretation of those solemn words heard around the Communion table, now made the law of the battle. And it was discovered that this cross was not an effete thing, placed on a white

table around which a lot of women and children gathered. No, it was on the gory field, in the trench, everywhere, that men broke themselves in order that principles might remain unbroken—and as they went gallantly over the top, they looked from many a far height across the seas and, kissing good-by to America, to their wives and sweethearts, to children and fathers and mothers, to home and friends and all the old life, they said through clenched teeth: "These are our bodies which are broken for you."

III. Christ's Body Was Broken for You: Appropriation

This simple text, short as it is, contains the two great essential doctrines of Christianity. Professor Royce, that able New England philosopher, who would not have been expected to make such an admission, in his essay on "What Is Vital in Christianity," says that what is most vital to Christianity is contained in whatever is essential and permanent about the doctrines of the Incarnation and the Atonement. Now you have both of them in the text: "This is my body"—there is the fact of the Incarnation—"which is broken for you"—there is the fact of the Atonement. So, if you could be allowed to have only two texts of Scripture on which to pillow your weary head you might take John 3:16 and the one to-day. They contain the whole gospel in a nutshell.

I want to emphasize in our closing point, not the whole doctrine of the Atonement—that is too vast—but just two simple words: "For you." These two words form a bridge connecting Calvary with our-

selves. Without them the cross is just a historical fact, an incident of ancient history, like the death of Cæsar or the Peloponnesian War, but with them the cross becomes a living item of the twentieth century.

This is the wonderful thing about the death of Jesus: that it concerns me. The death of Savonarola doesn't concern me. He died for his boldly asserted opinions. He didn't die for me. The death of Cæsar doesn't concern me. He died from Pompey's thrust, but not for me. The death of Scott, the explorer, doesn't concern me. He died amid the Arctic snows, paying the price for his bold adventure into the far north. He died for science and discovery, but not for me. Paul died as a martyr; died because he was bold enough to preach a Christian gospel in pagan Rome. He died for Christ, but not for me. But Jesus died—not as a hero or martyr, but for me; and if I don't get hold of these two words I don't understand Calvary.

Dr. Chamberlain tells of a devotee who was converted by his preaching at the sacred city of Benares, India. The man had dragged himself many miles upon his knees and elbows to bathe in the Ganges. He had a terrible heart hunger for cleansing. The burden of his sin was more than he could bear. "If I can but reach the Ganges," he thought, "this bondage and fear will be taken away." Weak and emaciated from his long pilgrimage, he dragged himself to the river's edge and, praying to Gunga, crept into it; then, getting out, he lay on the river's bank and moaned: "The pain is still here." Just at that moment he heard a voice from the shadow of a banyan tree near by. It was the missionary telling the story of the cross. The devotee

listened, drinking it all in; then, rising first to his knees and then to his feet, and unable longer to restrain himself, he clapped his hands and cried: "That is what I want; that is what I want."

Aye, my brothers and sisters, that is what we all want. Even as the poor pilgrim by the Ganges, let us each say: "That is what I want."

"Rock of ages, cleft for me,
Let me hide myself in Thee."

A WARNING QUESTION

THE REV. CHRISTIAN F. REISNER,* S.T.B., D.D.

"And as they sat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?" (Mark 14: 18, 19.)

"ONE of you shall betray me" would startle any group. "Traitor" is the most stinging title that can be applied to one. Even prison groups spurn a "squealer." No child has ever been given the name "Judas." Benedict Arnold is a thoroughly repugnant memory.

Utterly debased and broken characters never attract admiration. It is easy to spurn them and to avoid their company, but we often forget that once they were either worthy or had the possibilities of real nobility.

It seemed impossible for any in the group gathered around Jesus to descend so low as to sell him out; and yet Jesus in talking to his disciples purposed warning all of them.

Jesus and the disciples were celebrating the "Passover," commemorative of the time the death angel spared the first-born in the homes of Israel while all in Pharoah's Egyptian households died. He, as Pastor, dispensed the communion elements for the first time to the first "Church," and, sad to relate, none of them learned the lessons he tried to teach, for every one, to

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a greater or lesser extent, proved untrue and failed him. We will therefore take heed lest we fail him in our day, and so we will seriously ask the question, "Is it I?" and supplant with love all seeds of disloyalty.

Two possibilities flashed before the eyes of the disciples.

First, they beheld the low depths to which a human being could descend. "Is it possible," said each one, "that I could sell and fail my Master, that I could betray him in his hour of need?"

It is so easy to pass the blame for crucifying Jesus to the Jews. We have unfairly spurned that nation for ages under that unjust charge. Thousands to-day cry out against the rule of the Nazarene with his ideals of service, his demand for purity, and his enforcement of man's brotherhood. Judases still sell themselves for thirty pieces of silver and even less. They do not publicly betray the Master, but their habits cry, "Away with him." Men become so engrossed in seeking gold that they have no time for worship, they deny the rule of love, and substitute that of "might makes right." They are too busy for prayer, for worship, and for sacrificial coöperation with Christ's disciples.

We must beware lest we fall into despicable habits. Gypsy Smith, after hearing one convert testify that he was "saved" while a drunkard, another while unclean, another while a thief, and so on through various crimes, rose and testified: "I have yet more to be thankful for than any of these, for I have been saved from becoming not one but all of these." The story of John Wesley is apt, when he was reported to have said, as he pointed to a drunkard, staggering along the

street, "There goes John Wesley but for the grace of God." The author of "O to grace how great a debtor" later became a skeptic and bemoaned in misery the loss of a faith that inspired that wonderful hymn.

The Life Extension Institution insists that one out of every three has an incipient disease which, if treated and safeguarded, could be eradicated, so that the victim's life would be lengthened and sickness averted. All of us have incipient moral troubles as dangerous to character as weak lungs are to health. There are open points of attack where sin can make an easy inroad. We need to examine and know ourselves, so that we can safeguard these dangerously weak places.

Our Lord well said to Peter, "The spirit indeed is willing, but the flesh is weak." He taught us to pray, "Lead us not into temptation." We are to "watch and pray." We cannot hide our sins or escape the consequences. A great corporation office had been visited during the night by a virulent enemy who destroyed desks, tore up letters and files, ruined pictures and walls, and apparently left no clue behind him. Gloves hid his fingerprints, but quite unexpectedly a detective discovered, on one of the desks, a little bit of dust marked with the heel of a shoe. This was photographed and it was found to have been made by a peculiar rubber heel. A suspect's room was searched and an old shoe was discovered in his closet which fitted the little dust mark and the culprit was discovered. We are bound to leave behind us identifying marks which betray our real self.

Why do we follow bad habits? By doing so we announce to the world either that sin is more attractive

than righteousness, or that there is no power capable of delivering us. In the presence of our Lord's promise of fullest joy and the sacrifice of the cross and the victory of Easter morn, with the assurance of "all power," dare we make such an excuse? With Paul we may confidently say, "I can do all things through Christ who strengtheneth me." We may demonstrate to the world that God's promise, "My grace is sufficient for thee," is true.

When a Church member among the converted cannibals of the Congo gives three evidences of uncontrolled temper in an outbreak of anger, he is shut out of the communion as one who is not utilizing the power of God open to him.

Our lazy excuses as well as the absence of the fruits of the Spirit in our lives cheapen the name and the fame of our Lord. If we enjoyed his company and counted worship periods—private and public—as opportunities to "feast," we would not, like the old-time "excuse-makers," formulate reasons for absence, but would gladly utilize all of them.

The worst specimen of sin's handiwork came to that state gradually and not with one step. We are shocked by the stories of crime, such as reveal the New York mother of a little daughter working as a paramour to cold-bloodedly murder her husband. What one person has become, another may be. None are beyond the hardening, degenerating power of sin. Are the symptoms of spiritual paralysis present in us?

Shame the boaster who declares rather proudly that he has "backslidden." That very declaration announces to the world that religious blessings were

found to be of small worth. One who has blackslidden can return to his old state, and would actually do so if he counted it an advantage. At least the world so concludes.

Every statement or admission of the backslider describes an unhealthy condition. He is backslidden from a high, healthy pathway. He seems satisfied to be toying with sin, to be away from the Master's guidance and protection. He is willing to find his way alone along a dangerous path without the leadership of the Good Shepherd. There is danger, and we cannot escape the consequences.

Judas was not the last or only betrayer to meet the scorn of the people and to suffer the scourge that comes to traitors. When the Titanic went down, one man of supreme authority, the managing director, who happened to be aboard, overrode the ship's officers and crowded into a boat filled with women and children, while the other men remained behind to sink heroically with the ship while the band played "Nearer, My God, to Thee." But to-day that man lives on an isolated island off the coast of Ireland, spurned, ignored, and avoided by human beings, merely existing in loneliness and shame.

In Clairvaux, France, there is a fifty-year-old prisoner, avoided by his fellow criminals with utter contempt. Director Roc of the penitentiary alone believes in the prisoner's protestation of innocence. This culprit, a Frenchman, imprisoned during the war by the Germans, was given much liberty as a "trusty." Professing loyalty to the Allies, he inveigled his way into a secretly organized circle of allied patriots who were

surreptitiously sending fighting men from Belgium to Holland and then to the allied forces. He thus naturally became acquainted with their plans and betrayed them, so that Edith Cavell was tried and shot. At the close of the war this prisoner was convicted by a French court for treason; but because there was some question about his complete guilt, instead of being shot he was sentenced to prison for twenty years. He cannot, however, escape the mark of the traitor, and his fellow prisoners, for this curse, add to his misery.

Benedict Arnold was promoted and enriched by the British for his traitorism, but he never had a happy day after forsaking the Revolutionary forces. He was accustomed to hide himself in his country home and there put on again his old American officer's uniform and walk proudly about. Then only did he smile with satisfaction. But he could by no means eradicate the scar from his soul.

Be assured that disloyalty to our Lord in the same way not only weakens us, but lessens our influence forever among our friends. They can feel, if not explain, our insincerity.

Beware as you look upon the specimens which sin furnish! Men and women of rare ability and fine promise have been debased and fixed in careers of wickedness.

And, sad to say, it may even begin late in life. At this moment I recall two noble men who broke under a load of sorrow and rushed into distinctive sin. Well did Paul fear that, after preaching to others, he himself might become a "castaway." We may well ask ourselves: "Is it I?"

There is another side to the picture. The disciples also had an illustration before them of the beautiful possibilities wrapped up in individuals. Jesus had impressed them with his grace, his wisdom, his strength, and his helpfulness. At that time they looked upon him only as a man. He was adorable and invited imitation. They were led to aspire, to endeavor, to develop themselves into beautiful personalities.

This picture still beckons us. We may rise high. The promise is written: "We shall be like him; for we shall see him as he is." Paul affirms: "Who shall change our vile body, that it may be fashioned like unto his own glorious body." Jesus himself said: "Where I am, there ye may be also." Even the prisoner crucified with him was assured: "To-day shalt thou be with me in paradise." We are to be "changed into the same image from glory to glory, even as by the Spirit of the Lord." Paul announced: "I press toward the mark for the prize of the high calling of God in Christ Jesus." Even the Psalms, in old days, declared about man "Thou hast created him a little lower than God." (American Revised Version.) The common translation says "Angels," but the Hebrew is "Elohim," or God.

God's innate image in us may be fully developed, by right methods, and that is accomplished as we "work out our salvation with fear and trembling." Or, as Moffatt translates it: "Work all the more strenuously at your salvation." That cannot be done alone. Jesus said: "Without me ye can do nothing."

Many promises are given of the possible contact with God which assures us of the life that will give

such a character. Paul, in his purpose "to set every one before God mature in Christ," announces that he strives for it "with the divine energy which is a power within me." (Moffatt's translation.)

A lonely woman went to anoint the body of her beloved Teacher, whose death she mourned. When she reached the tomb the body was gone. She met what she supposed was the "gardener" and asked what had become of her master's body. But the "gardener" was Jesus; and when he said, "Mary," her whole nature responded in recognition to the voice of the Resurrected One. We are promised the witness of a "Spirit" which shall give us an inward acclaim of recognition, so that the spontaneous cry will come, "Abba! Father!" and that is the "spirit testifying along with our own spirit that we are children of God." (Moffatt's translation.) Prayer puts us into contact with God, and our souls know that there is real communion with the Unseen, as clear as the thrill human love brings and as certain in directing us as the voices over the mysterious radio.

Jesus emphasized the natural right of believers to a place in God's family when he washed the disciples' feet. Peter, the coward, Thomas, the slow of faith, Judas, the betrayer, and John, who followed afar off, were in the group. But the Master made no distinction. His act enforced the fact that all could be "saved." Even Judas might have repented, as did Peter.

It was an honor to be in that historic group. It can be an equal honor to belong to His present visible body, the Church. He as certainly ministers to his

followers now as he did then. The promise has been proven, "I will never leave thee, nor forsake thee."

The ordinances of the Church are to warm our hearts toward each other and to make His presence real. We are to count ourselves as intimate members of his family. Hence, the communion invitation says, "If ye are in love and charity with your neighbors," draw near with faith. We cannot nurse revenge and bitterness toward our brothers of the "household of faith" and expect to get the benefit of our Master's benediction in the Lord's Supper. A Sandwich Island convert suddenly rose from the communion table and rushed to the rear, where he was seen struggling with himself. Then he returned. Explaining it, he said: "I saw kneeling by my side the man who in old cannibal days murdered my father and I had sworn to kill him on sight. Finally, I was able to pray, 'Father, forgive him, for he knew not what he did,' and return to my place."

Ordinary beings can be empowered to meet temptations. When Boss Tweed discovered that Mr. Jones, who at that time owned the New York *Times*, had papers in his possession which would expose his crookedness, he sent an emissary to buy Mr. Jones off. This emissary offered Mr. Jones first $100,000, then $500,000, then $1,000,000. Finally he said: "I will give you $5,000,000 if you will refrain from publishing, and turn over those papers to me." Further urging him, the emissary said: "Mr. Jones, you can go to Europe and live away from all criticism or censure." "But," Mr. Jones replied, "I could not, however, get away from the consciousness that I was a scoundrel

and had sold out my best self," and then added: "You do not have money enough to buy me." And so he published the facts, broke up the old grafting ring, put Boss Tweed in jail, and began a new day for New York.

Revolutionary General J. J. Reed was offered a great sum to sell out his country, as did Benedict Arnold, but replied: "Great Britain does not have enough money to buy me."

A fine young business man in San Francisco, intrusted by his employers with $100,000, faced the temptation of stepping on a foreign ship standing invitingly in the harbor and running away with the money; but at that critical moment the teaching of his Christian mother became vivid and he saw the figure of Christ close at hand to deliver him, and so mastered the temptation. It was a very real Helper who came to his rescue, and he never fails in our time of need.

Thousands of men and women have refused the thirty pieces of silver and again and again have demonstrated in their lives the possibilities of victory over sin.

We are too prone to emphasize only the sacrifice and "hard" service elements of Christ's way. In that practice we are very much like the student who thinks only of the grind of study and loses sight of the day when a trained brain will enable him to discover new truths and equip him to inspire and influence others.

Paul declared that many who took the communion were "weak and sickly" because they did not "eat" the elements rightly. It was merely a perfunctory form, with no expectation of results.

The Roman Catholics believe that the bread and wine are turned into the veritable body and blood of Jesus. The Protestant, in denying this, often loses the mystical element in the communion service. It is to remind us of a divine, loving, and living Lord who does make himself known to us as he does not to the world. He may in this service thrill us as does the brave soldier. He may warm our hearts as the lover's caress does that of the sweetheart. He may vitalize our being and feed our inner life, as the atmosphere does the seed which then blossoms with beauty. He may cure our hurts, our doubts, our faults as the florescent rays of the sun do bodily injuries. There is a mystic element that gives power and light and love to expectant and sincere participants in the Lord's Supper. Jesus came that we might have "life," and have it more abundantly. We must, however, claim and appropriate it.

We may, when saturated with His life, help to dispel doubt in others. A noted business man, playing golf with a pastor, said: "I do not quite understand how my doubt has disappeared and how Jesus has come to be so real to me. The only explanation is that I have been with you and Dr. —— so much that God, seen in your lives, has worked his way through you into my own heart."

The Master, always gentle, did not even criticize Judas. He privately warned him, but did not do so in a way that would be recognized by the other disciples. After condemning the Pharisees as "whited sepulchers," he "wept" over Jerusalem with wooing love.

When we accept Jesus's methods, they develop in us the kind of character which can channel his power to others. Some one has said that mothers are so effective and helpful because, being so much like Jesus in self-forgetfulness, they become filled with his spirit and power. We cannot be perfect, but we can follow Jesus in sacrifice and service and so become equipped to transmit his power to others.

Paul said: "I live; yet not I, but Christ liveth in me." And later he could confidently add: "Follow me as I follow Christ."

The Last Supper emphasizes vividly the Master's readiness and eagerness to use sincere people even though they be not perfect in virtue. All the disciples were frail and faulty, and yet with them he established the great Christian Church. If you and I come to the Memorial Supper with a sincere desire to learn his will and then "listen" and go out to do our best, we can be assured that the mystical, subtle power promised in the gift of the Holy Spirit will be added to our talents and will make us useful and helpful beyond our natural equipment. Then, indeed, the very gates of hell cannot prevail against us, and in "due time we shall reap, if we faint not."

The question, "Is it I?" must be very personal. Christ's way is "narrow," not because it is such a hard one, but because each individual fixes and marks his own way. We may talk glibly about knowing the "right" and stumble and stagger along a lonely way and ultimately fail to reach the goal, or, if we do, we arrive dwarfed and broken instead of attaining our finest possibilities. Or by a vital fellowship with Christ

we may find light and strength that will enable us step by step to grow into his likeness, and to mark a way that others may follow. At Athens, after Paul had preached, it is recorded: "Some mocked; and others said, We will hear thee again of this matter. But some clave unto him, and believed."

If the twelve disciples had from the first stood loyally and openly by their Master, instead of cringing with fear and hiding hopelessly and failing to testify, the kingdom of God would have more speedily spread over the earth. It is still hindered by slow feet and sluggish loyalty. Scores fail to show their colors at crucial tests, but easily join popular and hurtful customs and neglect his visible body, the Church, and personal spiritual culture. The Church makes little progress or is weakened in campaigning because disciples will not fight "a good fight," will not sacrifice pleasure and business to give her "time," nor to pour out real strength to advance the interests of the kingdom. We must convince the world that we are in earnest in our efforts to establish the rule of Jesus, the Christ.

HARBORS AND HAVENS OF HIGH AND HOLY HELP

THE REV. WILLIAM L. STIDGER,* D.D., LITT.D.

"Come ye yourselves apart into a desert place, and rest awhile." (Mark 6: 31.)

"Come away to some lonely spot and get a little rest." (Moffatt translation.)

"Come away by yourselves to some quiet place and rest a little while." (Goodspeed translation.)

Symphonic Theme

"Hush! . . . I will hold me so still
To the beat of Thy will."
(Angela Morgan.)

A TYPHOON had buffeted the "Moerkus" about for two days on the way from Borneo to the harbor of Singapore. The gigantic winds had lifted that little ship to the skies and then had hurled it into the deeps. The day was as black as the night. The Dutch captain was on the bridge night and day all through the voyage. There was no sleep, for everybody was terrified by the raging of those South Sea winds. That ship seemed like some child's play-ship in the huge, brawny, hairy hands and arms of that colossal giant of the earth and sea and sky. The last prayers had been said. The Japanese, Malays, and Hindus in the steerage were panic-stricken. The whites were whiter than usual—chalklike. There was too much terror for seasickness.

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We cared not to die and we dared not to die! Life was too beautiful. Loved ones waited over in Singapore Harbor. The Dutch captain said: "If we can hold out for the night, we are safe." We did.

And at even-time we saw the far and beautiful lights of Singapore Harbor gleaming through the darkness. That ever-steady, sure blink of the Singapore light-house, like a beacon, spoke of the protected harbor of safety and peace. No turbulent waters there. It was landlocked and quiet. That was the harbor of help that we sought.

No harbor ever looked so beautiful to human souls storm-tossed and buffeted, as did Singapore Harbor that twilight. No haven was ever so welcome.

Another voyage: The ship was headed for Manila. It had sailed from Shanghai down past beautiful Formosa Island. The weather had turned from winter's cold to tropical summer heat. The passengers had changed from woolen to Palm Beach clothes and white linens. Then the night before harbor the storm broke; a tropical storm, brief, pitiless, and terrible. Even the gigantic "Asia" of the Canadian Pacific Line shook from stem to stern, and trembled like a dying giant. All night and all day the storm raged.

Another night, and then came dawn, and the sight of the harbor—in through the great breakwater, protected and calm, with welcoming friends and loved ones, and quiet, and the peace of the Harbor of Hope.

Another voyage from Vancouver to Yokohama. Twelve days for the voyage and ten days of terrible storm. Night and day the same, great, mountainous

waves and deep, valley-like troughs. "The worst storm we have had in twenty trips," said the Captain. Two lifeboats were washed from the decks. Many men were injured by the tumultuous tossing of the ship. The engine pounded away night and day, and the propeller lifted from the waters with the heave of the great ship. A child was sick near unto death in a certain cabin, and a father and mother, sick themselves, watched anxiously. The Chinese cabin boy kept repeating over and over: "Bime by! Affer while Betty get better. come to shore! Bime by! Affer while!"

A little child, delirious in her sickness, face swollen with the dreadful influenza germ, fever at 104, the ship storm-tossed, and the child-ship storm-tossed, and the hearts of a father and mother storm-tossed with anxiety. Ten days and nights, storm within and storm without—and then calm, and the sight of land, and the harbor of Yokohama, with Fujiyama in the distance, and the toylike land of Japan; but most glorious of all the harbor, and the protection of the breakwater of that famous harbor with its calm and peaceful waters.

Thus it is that we know what the harbors and havens of high and holy help are.

And in the quiet of that harbor we said to our souls in spirit, if not in these beautiful lines:

> "Hush! I will hold me so still
> To the beat of Thy will."

For we heard the invitation of Jesus to our storm-tossed, weary, world-worn, sin-torn souls: "Come ye

yourselves apart into some quiet place, and rest awhile."

And we had come, gladly, eagerly, wistfully, wearily; we had come to Him, like birds come home at eventime, like children come to the breasts of their waiting mothers, like Youth follows the lights of Home when sin has tossed too much. Thank God for the harbors and havens of high and holy help in the hours of strain and stress which life brings too often to helpless and hopeless humanity.

"And the little birds flew east,
And the little birds flew west,
And I smiled to think God's greatness
Flowed round our incompleteness,
Round our restlessness, His rest."

Mrs. Robert Browning understood that God's heart was a harbor and a haven of high and holy hope, and she puts it more beautifully than all of this sermon will be able to put, in that stanza. Mrs. Browning knew what Christ meant when he told his weary, worn disciples to come aside unto a quiet, an isolated place and rest awhile. She knew, as did Robert Louis Stevenson in his immortal "Requiem":

"Under the wide and starry sky,
Dig my grave and let me lie;
Gladly did I live and gladly die,
And I lay me down with a will.

This be the verse you grave for me:
Here he lies where he longed to be;
Home is the sailor, home from the sea,
And the hunter home from the hill."

Even Mere Material Things Need to Go to the Havens and Harbors of Rest and Relaxation

Iron bridges get tired, so my friend the Bridge Builder tells me. Iron gets tired so that it needs rest, and when it is given a rest it always comes back to its old resilience and strength. Steel and iron men recognize this need for rest, even of these material things. Luther Burbank used to tell me that plants get weary and worn out, and that they droop their stems and heads with weariness just like human beings; and that the poison of that weariness will kill them in time if they do not rest.

Just as it is true with iron and steel bridges and with plants, so it is true of the physical structures of the human body. From time to time it needs rest; and that is what sleep is for.

In the Chicago University Laboratories several months ago they carried on experiments to show what lack of sleep and lack of rest would actually do to the human body. In forty-eight hours of sleeplessness, those who took part in the experiment could not write or see or talk straight. They were all poisoned with the poison of fatigue.

If I were to give an opinion, wrought from the experience of much dealing with quarreling, unhappy, sin-shattered humanity, I would say that half of the unhappiness of life is caused by bodily poisons, resulting from too little rest and sleep; late hours, run-down bodies, wrecked nerves, which lead to misunderstandings, to quarrels, to murder, to hate, and hopelessness. Suicides and tragedies in homes and communi-

ties too often come about through sheer lack of rest and sleep and quiet of soul.

I have known of many a home being wrecked in the very beginning because of the inane and unending "nights out," parties, social engagements and functions, of a young girl about to be married. At a high and holy hour, such as the hour approaching marriage, insane human beings feel that the thing to do is to keep a young girl going night and day until she is too dead tired either to understand the sacredness, or to respond to the beauty, of that great sacrament in her life.

I remember how indignant I was when one of my sisters was about to be married. She had been going night and day for weeks. Then the night before her marriage a lot of fool girls planned a Slumber Party for her. I asked what a Slumber Party was, and I learned that it was a plan whereby about a dozen girls met at the same house and slept together—or rather stayed up all night talking.

"What fools we mortals be!" The truth of the matter is that a boy or a girl about to be married ought to live a normal life; ought to have repose, quiet, rest, and time for thinking and praying and meditation. They ought to look upon such a sacrament with at least as much reverence as a Sir Galahad who is about to go out in quest of the Holy Grail, and always has a vigil at the altars of the church, in legend and art and poetry, before he goes on this holy quest. Marriage ought to be approached in that way; but instead, it becomes a hectic, hilarious, hellish round of social events which neither the bride nor the groom, nor

the parents, nor anybody else, enjoy, and which brings the bride to the altar pale, and worn, and weary, and in no condition mentally, spiritually, or physically to face the beautiful and sacred hour of marriage, a rite as holy as heaven itself, polluted and debauched with revelry. God pity us!

God pity us for our heathen ways! God help us to remember that steel and iron and plants and human flesh need to heed the word of our Saviour, "Come ye yourselves apart unto a quiet place, and rest awhile!"

God help us to say in our souls, as we seek the haven and harbor of high and holy hope and help:

> "Hush! . . . I will hold me so still
> To the beat of Thy will."

Bruce Barton knows that even the body of man needs rest for its salvation:

> A man who ought to have lived many years longer died in New York last winter at the age of fifty-five. The newspapers attributed his death to influenza, but my private and unscientific opinion is that he had to die to get slept up.
>
> "I am very tired," he said to me once. "I have been out to dinner, or the theater, or the opera, every single night for seven weeks. I am going to Florida for a rest." But being popular and ambitious, he was invited out as regularly in Florida as in New York. When he returned, the circles under his eyes were still darker.
>
> Probably he never heard of the 30,000 picked troops of France who once landed in Haiti to subdue Tourssaint L'Ouverture. A few months later 5,000 of the 30,000 sailed away. What had happened to the other 25,000? Not death on the battle field. The negroes were too poorly equipped to risk an engagement and had to resort to a subtler means of destruction. Each night when the Frenchmen were ready for bed, Tourssaint threatened an attack. All night long a few of his men continued desultory firing, and all night long the Frenchmen were kept awake.

A few weeks were enough. Shattered by enemies they had never seen, a pitiful remnant of the proud army slipped away in the night. They had conquered Europe, but they could not conquer a continuous loss of sleep.

Sir Robert Lucy, in his fascinating memoirs of English political and social life, tells of a certain "Lady A," an irrepressible old dowager whose vitality and youthful enthusiasm were the wonder of London. He says: "Among the stories told to account for her phenomenal vivacity is one to the effect that on a certain day of each week she remained through the twenty-four hours in bed in a darkened room shuttered from noise. Here she renewed her youth like the eagle."

Never having owned an eagle, I have often wondered just how it is that this wise old bird "renews his youth." This note from Sir Robert Lucy suggests an explanation. Doubtless once a month or so he cancels all engagements, leaves the telephone receiver off the hook, and spends twenty-four hours in bed.

The Mind Needs to Go into the Harbor and Haven of Relaxation Also

Relaxation is a great art in sports. The man who can relax in golf becomes a great golf player. The tense man, who "crowds" his shot, or who "forces" his clubs, or who worries about each shot, is the dub forever and a day. The newcomer who goes out to the golf links and doesn't know that the little white ball is an enemy, and who steps up and hits it with his mind relaxed, is always a phenomenal player.

But the minute that man comes to have a sense of self-consciousness as a player, begins to feel how important it is to have a certain "stance," or to swing his club in a certain "arc," or to "address" his ball—that man is doomed. Why? Because he cannot relax. The greatest golf players are those men who play sub-

consciously; men who relax and let their subconscious selves, trained to do it for them, do the thing they want done. In simple words, the men who can relax and rest are the good golf players. I watch mere boys play this game, and they step up to that ball with self-confidence, loose limbs, relaxed minds, and smash it down the green for 250 yards unfailingly, for the simple reason that they have learned the art of mental relaxation.

It is the same process in tennis, in baseball, in billiards. I have watched Helen Wills play tennis. I never saw a human being play with such ease, such an absence of stress and strain, with such precision of well-oiled machinery, with a mind so relaxed and satisfied.

A relaxed body is necessary in osteopathy, the doctors will tell you; a relaxed mind is necessary in any mental treatment, such as the Coué school. I have recently read a remarkable book called "Fear." It is the story of a man who was about to die of sheer mental fatigue, brought on by worry, unhappiness, suspicion, and soul-hurt, until he learned to relax mentally. That saved his mind and his soul.

Lately we have heard a lot about "Brain Fag" and "Brain Storms"; and we know by experience that such a condition is possible. I am a great believer in the theory that we do not use half of our mental powers, but I am also a believer in the human experience of "Brain Fag" and "Brain Storms" because we do not use our minds intelligently.

If iron and steel and wood and the human body get weary and need relaxation and rest, need to come apart

into a quiet place for re-creation, does it not also stand to reason that the more fragile and delicate organ we call our brain needs the same thing?

Let us learn from time to time to sail the ship of our brains into the harbors and havens of rest and relaxation. Let us heed the wise words of Jesus spoken to his weary disciples: "Come ye yourselves apart into a quiet place, and rest awhile!"

Let us answer to that wise admonition:

> "Hush! . . . I will hold me so still
> To the beat of Thy will!"

The Spiritual Needs to Go into the Harbor of Peace Also

Let me give you a short series of my own Proverbs:

Relax and Trust God.

* * *

Worry is a Lack of Faith in God.

* * *

Do Your Best and Leave the Rest to God!

Be sure of this, Man, when your home is not a place of relaxation, your home is not being kept as it ought to be. If it is not a place that you, man and child, may come to and find rest, peace, and strength, there is something amiss in the way that home is kept by the one person whose primary duty it is to make a Home—the woman.

Be sure of this, Woman, that if your home is not a harbor, a haven, a place of relaxation, a place of quiet and peace for your husband and your children, there is some sacred and some holy thing brought to a miscarriage.

Be sure of this, Church member and Preacher, that if the church is not a place which gives you strength, quiet of soul, peace of heart, repose, and courage, then the church is failing in its highest and holiest purpose.

The church is not a club, it is not a lodge, it is not a business organization, it is not a secular institution. It is God's house. It is as sacred a place as the Holy of Holies of long ago. It is as spiritual a place as the resting-place of the Ark in the days of the Hebrews. It is God's house. It is a place of rest, quiet, repose, and peace. It is the answer to Christ's "Come ye yourself apart into a quiet place, and rest awhile!"

The church must be all of that—God's house, into the quiet beauty of which you may enter at any hour of the day or night for meditation and prayer. That is what the church is for. It is a Sanctuary. It is a Haven. It is a Harbor of Hope!

God is a harbor for all storm-driven souls. And how full of storm-driven souls this restless world is this day nobody knows so much as a preacher, the preacher who is called into homes where twenty-three-year old boys snuff out their lives, and eighteen-year-old girls drink themselves to death with bootleg whisky; and restless, surging children of this generation are so nervous that they cannot sit still. God pity them—but God pity us more! Let such souls seek a refuge in the house of God.

It is an old story, but the story of the writing of "Jesus, Lover of My Soul," is a perfect illustration for this hour.

Charles Wesley wrote this great hymn when he was thirty-two. One story tells how the hymn was suggested to him. One evening when a terrific storm was

sweeping in from the Atlantic, as he stood by an open window watching the storm, a little bird, sorely pressed by the storm, was blown in through the open window against his breast. He could not get rid of this scene, of that bird flying in through the window to the haven of his breast. With this inspiration he wrote the great words of that great hymn.

"Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life be past;
Safe into the haven guide,
O receive my soul at last!

Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah! leave me not alone,
Still support and comfort me;
All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenseless head
With the shadow of thy wing.

Thou, O Christ, art all I want;
More than all in thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is thy name,
I am all unrighteousness;
False and full of sin I am,
Thou art full of truth and grace.

Plenteous grace with thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make and keep me pure within.

Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity."

The week this sermon is written I have been trying to hold up the hearts of a terribly stricken home. A twenty-three-year-old boy, after being out all night at a Halloween party, locked himself in his room, took a pistol and shot himself through the heart. Two lovely sisters have clung to me for comfort; a stricken mother has wept night and day since it happened, and will not be comforted. A fine brother, the partner of the boy, cried out at the boy's coffin: "I'll never be happy again, Ken! I'll never be happy again!" The father, tragedy-stricken, cried out as he walked the floor with me: "Flaming Youth! Flaming Youth! O God, how little they know what it leads to!" The mother, kneeling at that boy's grave, sobbed aloud: "O Kenneth, why did you go away from me? Why did you go away?"

I did not say, but I knew why he went away. He went because he had not known a minute's repose, or peace, or rest of body and mind and soul, for years. He was not a bad boy. He was not a vicious boy. He was not even a drinking boy. He was just a tired boy! God, how tired he was! We could see, as we reconstructed the last year of his hectic, restless, storm-tossed life.

"O God, how tired! How tired I am!" Riley's weary Sappho cried.

The other day I stood beside the bed of a dying man, a good man he was, and all he could say to me was:

"O God, how tired I am, Dr. Stidger! I am so tired! I cannot find rest!"

I said to him: "You can find rest on the Father's heart, I know!"

Then I prayed with him for a few moments, and when I had risen from my knees he said: "You were right. I am rested now! I have relaxed."

A child is filled with fears and restlessness, and the dark is peopled with shadows and imaginary things, and she cannot sleep; but how quickly she drops off to sleep when her mother goes in and lies down beside her. With a sigh, she relaxes and drops off to sleep. It is that way with God, my friends. On his bosom is rest. In his heart is a haven of comfort and repose.

In this spirit we come to the beautiful Communion Service. It is instituted so that we may have a haven and a harbor of rest and spiritual relaxation. It is instituted in order that we may answer Christ's suggestion, "Come ye yourselves apart into a quiet place, and rest awhile."

Let us come as weary, worn men and women to a sanctuary, as a ship comes in from the storm into a harbor, into a place of peace. And as we kneel "In remembrance of him," let us say to our own souls:

> "Hush! . . . I will hold me so still
> To the beat of Thy will."

The communion service is confession, it is repose, it is meditation, it is a time for balancing the spiritual books of life, it is a sanctuary, a city of refuge, a haven of quiet, a harbor of hope. It is coming apart into a quiet place and resting awhile, "in remembrance of Me."

MY COMMUNION

THE REV. MARK A. MATTHEWS,* D.D., LL.D.

Text: John 16: 1–16.

JESUS gathered his disciples together and made plainer to them than ever before his death and resurrection. They did not fully comprehend it; consequently they were shrouded in gloom, despair held them, they saw no way out; yet he said to them, "It is expedient for you, for without this ye cannot be saved. To this end I came; for this purpose I am here. I must go to the cross that you may receive the crown."

But they did not understand it. After he had finished supper, he went out and began the sacrificial, vicarious steps necessary for our redemption. And he went from that supper table, after his prayer, which is the most memorable prayer he uttered, into the garden and began to bleed. The drops of blood flowing from his body were the voluntary drops as essential and as glorious in your redemption as the drops of blood from his side while hanging upon the tree. He came to voluntarily die for us; by his own act, by his own will, and as his own gift, every act of his life was a sacrificial act, and finally culminated on the cross in his death!

As we look into that upper room and see those clouded faces and listen to the sighs from those broken

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hearts, we catch the meaning of the sorrow that ought to possess us to-day. They were in gloom because Christ was physically leaving them. Some of us may be in gloom because Christ has not yet come to us; for without him all is darkness! There is no light without Christ. There is no soul that can sing unless the song is planted by him in that soul!

When we look at this broken bread to-day, we try to comprehend what it means; yet every one of us is willing to admit that full comprehension is not possible. I take this bread and break it in your presence and say, "This bread broken is emblematic of the Body broken for your redemption," but do you realize what redemption means? Redeemed from sin, saved from hell, baptized into his body, filled with his life eternal, giving you that immortal status which comes alone by the second birth—that is your redemption. No one has ever been saved without the blood of Jesus Christ. It is the power of his salvation, whether it be Abraham or Moses, or little Jane Smith who gave her life to Christ yesterday. No one will ever be saved unless the redeeming blood of Christ accomplishes that salvation!

I pour this wine; I wish it were a little redder, its hue a little deeper, that I could see through it the drops of blood poured from His side for you and for me!

I wonder if we will ever comprehend what it means for Christ to die for us? Some one might question the doctrine of the vicarious atonement; but, if he questions it, let him produce some one who has been saved without it. Hell was opened up once, and the inmates below said, "We are here because we did not believe."

Heaven was opened up once, and those that spoke from the eternal glory realm said, "We are here because the Lamb was slain; his blood was spilled, because Christ crucified was the redeemer."

That is the testimony of the two worlds. The testimony of every redeemed child from the beginning to now confirms the statement that there is no salvation without the shedding of blood.

This table represents another fact, a fact that should be considered more than it is—namely, that this is a temporary table. Before the crucifixion of Christ, we had the altar; there are no more sacrifices, therefore we have the communion table. But the communion table will have to pass when he comes and serves it afresh for the last time.

There is no communion table in heaven, because that is the finished product for which this table stands, and which this table unfolds!

He says that this is a temporary table that may be frequently set and should be often again brought to the people. Why? For the very reason some people are absent this morning. The world is growing more vicious and more powerful and more persistent. There are men in official positions in churches who leave their pews Sunday morning, leave the communion table, to go into the world's jazz bazaar and listen to the music of hell. They close their eyes to the chorus of heaven just for the satisfaction of the flesh. He said that the temporariness of this table ought to prick the conscience of a saint and make him realize that Christ may suddenly appear and that his house will not be in

order, if he be at the circus or on the banks of a stream fishing.

Also, this table indicates that Christ is coming again to receive the saints unto himself. I wish he would come before these remarks are finished. I would like to see this communion broken up by the footsteps of Christ touching the mount from which he ascended! I would like to see this service changed and these pews emptied by the ascension of every saint here. Wouldn't it be a glorious scene? I want to be in it, want to be a part of it! Don't you?

He said, in the verses which form the basis of this message, that you are going to be persecuted during the closing scenes, and I frankly say to you that I hail the day of the persecution of the Church! I wish it would begin this morning!

The Church is having too gay a time; it is not suffering enough; it does not cost one enough to be a Christian. You talk a great deal and do little. You pretend much and give nothing, boast much of courage and bravery, but are absent when the firing begins and the swords are clashing in the sun!

The persecution of the Church would help it and bless it and lift it and make it powerful. Oh, glorious is the day of persecution; not to be dreaded—it is to be loved, it is to be anxiously awaited.

Another sweet thing about it is that some of us may not see death. Death is not a bad thing; it is a beautiful visitor clothed in the habiliments of heaven *if* you are a saint; but the translation is more beautiful, for you can see your garment woven and placed upon you

as you are changed in the twinkling of an eye and ascend to meet Christ!

I would like to be in the translation! Wouldn't you? That is what this communion table means; to the unsaved man it means salvation. "Believe on the Lord Jesus Christ, and thou art saved"—instantly; not to-morrow, but now! Will you take him this morning? I don't care to what Church you belong. This is not my table; it does not belong to this Church. We are simply servants of the Lord Jesus Christ serving this communion to you, and, regardless of your name, your creed, or your condition or nationality, if you love Jesus and accept him as your Saviour. it is your duty to participate in this communion. May you be blessed as you eat and as you drink! May the benedictions of Heaven rest upon you, and may you be made stronger because of this hour, and better fitted to resist the temptations of to-morrow!

THE CHALLENGE OF THE CROSS

THE REV. SAMUEL MACAULAY LINDSAY,* D.D.

JERUSALEM was crowded to its walls with pilgrims who had come to celebrate the Passover in the Holy City. Old men could be heard boasting with one another about the frequency with which they had partaken of the sacred meal. Groups of joyous young people could be seen talking with the new friends they had found in the city. Young men talked in subdued tones as they suppressed their hatred of the Romans and their hope that a leader would soon arise to rally the nation to fight against the cursed invaders. Roman soldiers stood at guard, for they feared that on such an occasion the religious enthusiasm of the people might lead them to revolt.

The sound of tumult aroused the people and conversation stopped. The soldiers wondered if the insurrection had begun. The zealots hoped it had. The old men prayed that it might be something less serious.

Soon the reason for the tumult was seen. Three men were being led out of the city to be crucified, and a multitude was following to see the death penalty imposed. Two of the condemned men were convicted thieves. The third was Jesus of Nazareth.

As he passed, some remembered his face. He was the Galilean who had protested against the people being robbed in the Temple market. He was the one who had healed the sick and taught people to think of

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God as a personal Father. He was the evangelist Nicodemus had called "a teacher come from God" and whose disciples believed to be the promised Messiah.

He was suffering from exhaustion, and faltered frequently as he dragged his cross after him. On his head was a crown of thorns, which had been placed there by those who mocked his claim as Messiah. He was deeply sensitive of his humiliation and looked like a broken-hearted man as he walked toward the city gate.

The crowd increased in numbers as the procession moved toward Calvary. In the crowd were his mother, some of his disciples, a few of his friends, a number of influential Hebrews, some Roman soldiers, and a multitude of the common people.

When they came to Calvary, they crucified him. As the shadow of his cross fell on Jews and Romans, no one knew that the shadow would rest upon them through the succeeding generations. He died a few hours after he was nailed to the cross. His mother was broken-hearted. She believed he was the promised Messiah, and expected the nation to recognize him. His disciples believed he was the Son of God, and expected that through him the kingdom of God would be established on earth. When he died, their dreams faded into the night and they looked upon the cross as the symbol of defeat.

Three days later the disciples with radiant faces were announcing that their Master was alive. They testified that they had met him, heard him speak, touched him, and were convinced that his resurrection

was the most wonderful miracle of history. Instead of thinking of the cross as the symbol of failure, they learned to think of it as the symbol of victory.

As one reads the story of the early Christian Church, one learns that the cross was central in the preaching of the apostles. They went from city to city, and from nation to nation, preaching Christ crucified and proclaiming that atonement had been made for the sins of men. They combined the story of his death with the story of his resurrection. Their gospel was expressed by Paul in one sentence, "He was delivered for our offenses, and was raised again for our justification."

In the two thousand years which have since passed, the cross has become the symbol of the Church, and the preaching of the cross has been the power of God unto salvation to every one that believeth. The story of the crucifixion has melted the hearts of people in succeeding generations and has been the revelation of God's heart, the assurance of Divine forgiveness, and the symbol of the perfect life.

I. The Cross Challenges Us to Repent of Our Sins

Sin is the enemy of God and man. At the cross we see to what terrible ends sin will go. It reached its filthy arms from the pit and nailed the Son of God to the cross. That which led the members of the Sanhedrin falsely to accuse Jesus of high treason and which led Pilate to sentence an innocent man to death, is what God condemns and seeks to eliminate from life.

No man can sin without his sinful act piercing the heart of God. Even as every pebble dropped in the pond creates a ripple which reaches the shore, so every evil act finally reaches the heart of the One who loves us most tenderly.

In one of our village homes a father was much depressed by the thoughtlessness of his son. The conduct of the boy was reprehensible, but he did not see the effect his actions had upon his parents. One day his father determined to dramatize the conduct of his boy, so he made a heart of wood and told the boy that each time he did wrong he would drive a nail into the heart. The boy laughed and said, "Fill it, dad." Every time the boy did wrong a nail was driven into the wood until the heart became covered with iron. Then the boy came to himself. He saw himself mirrored in the heart. Then he began to weep. His father, seeing him, said: "Son, why are you weeping?" He replied: "Father, look at the heart." Quietly his father said: "Let me tell you what I will do. Every time you do a good deed I will extract a nail from the heart." He did so and one day drew out the last nail. Then the son had a revelation of the effect his conduct had upon his father's heart and again he wept. "Why do you weep now, my son?" said the father; "all the nails have gone." "Yes," responded the boy, "but the marks remain." Then the father said: "I will destroy the old heart and put up a new one in its stead, for your sorrow has healed all the wounds."

The death of Christ on the cross teaches that our sins pierce the heart of God and cause him to suffer

when we ally ourselves with evil and coöperate with the powers of darkness which are at war with God, goodness, truth. When we awake to this, we feel the cross challenging us to repentance.

II. The Cross Challenges Us to Accept the Forgiveness of God

When the younger son repented of his folly, he said: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight." Soon he started home. On the highway he met his father, who, seeing the repentance of his son, bestowed forgiveness upon him. In the death of Christ we have a revelation of God's pardon and mercy. He suffered for us and waits to forgive us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" The cross is the evidence of his attitude toward us. He waits on the highway of life to bestow forgiveness upon his repentant children.

In the village of Shushan, in Massachusetts, a mother learned that her son had disappeared after stealing some money from his employer in Boston. When she learned of his folly it almost broke her heart, but she determined to do all in her power that he might be restored to his place in society. She sold her home and replaced the money he had stolen. Then she said: "He will learn of what I have done and come home to his mother." Months passed and he did not return. A year passed and there was no word from the boy. Then the mind of the good woman snapped. She walked each day to the depot, and as the trains

came in she would ask the passengers as they alighted, "Have you seen my Herman? Have you seen my Herman?" Then she died without having a chance to tell her son that she had forgiven him and made atonement for his wrong.

On the skyline of the universe there is a cross reminding us of the sacrifice God has made for us and challenging us to return to him and accept his forgiveness. It reveals to us the eternal attitude he takes toward his erring children. Sin has exiled us from his presence, but cannot separate us from his love. In spite of our iniquity, his love surrounds us and he calls upon us to repent and return to him.

III. The Cross Challenges Us to Live the Sacrificial Life

In the death of Christ for others we learn that we only live the life more abundant when we die to self and sacrifice ourselves for others.

We only begin to live when we find some one who means more to us than life itself. A mother sacrifices her life for her family. Children cannot be mothered by proxies. They need a mother's care every hour of the day. Without the constant care of the mother the children cannot get the right moral and physical start in life. To-night in a thousand homes there are mothers watching over their children who prefer the companionship of their family above all the pleasures of society. A normal mother would much rather feel the hands of her baby on her neck than have the costliest string of pearls about her throat.

If our lives are to be beautiful and useful, we must

live for others. If the industrial world is to be filled with joy and blessing, it must be organized upon the basis of unselfishness. If civilization is to be permanant, it must be based upon sacrifice. No civilization established upon selfishness can endure for any length of time.

Sacrifice is the way that leads to heaven. Civilization is not secured by the survival of the fittest, but by the sacrifice of the best. Why do Christian men and women leave the comforts of civilization and go to other lands with the gospel of Christ and the best habits of Christian civilization? It is because they have heard the challenge of the cross. They have the mind of Christ, "who was rich, but for our sakes became poor that we through his poverty might be made rich."

The cross of Christ confronts us. It challenges us to repentance; to accept the forgiveness of God and to live for others. The character of a person's soul is seen in his re-creation to the cross.

The cross is the symbol of Christianity. The story of the cross is the message of the Christian pulpit. The way of the cross is the Christian's way of life. The cross was once the symbol of despair; now it is the symbol of victory. Here the suffering heart of God is revealed and the redemptive power of the spirit manifested.

In the Holy Communion service we "do show forth the Lord's death." As we gather around the table we live over again those blessed moments when the Master established this memorial in the upper room to commemorate his suffering and sacrifice on the cross for

our sins: "and not for ours only, but for the sins of the whole world." Each time we participate in the memorial—precious sacrament—may the peace of God keep our hearts and the sublime fellowship we have with him be sweet and comforting to our souls.

THE PHYSICAL SETTING FOR THE MASTER'S MEMORIAL

11

"Sometimes I think the things we see
Inspire thoughts of things to be."
—*Phœbe Cary* (*rearranged*)

"But within,
The throbbing of the pulses of the world
Is silenced, and the soul is free to roam
At random through the mansions of the mind.
For in the quiet of the shadowed aisle,
The tired eyes are lifted to behold
The blessed Cross.
The soul can leave the body and ascend
The stair that leads from earth up to God's heaven."
—*E. H. K.*

THE PHYSICAL SETTING FOR THE MASTER'S MEMORIAL

In "A Book of Christian Worship," Dr. Peter Ainslie makes the following statement:

> The Communion Table should occupy the most exalted place in the church. The position in which it is given the greatest prominence and in which it is in the best view of all the people is on the pulpit platform at the back of the platform, this being the front of the church and being the point to which the attention of the people is most naturally directed.

Happily, this sentiment is gradually gaining favor in the non-liturgical churches. At the present time on entering the average Protestant church one finds the communion table not in the elevated and prominent position in which it rightfully belongs, but inconspicuously located below the level of pulpit platform or floor of the sanctuary recess. In some cases a library or living room table, and often a very rickety piece of furniture at that, is made to serve in the above capacity; as an added indignity or evidence of thoughtless disrespect it is from time to time to be found cluttered with pamphlets and hymn books, and not infrequently utilized by the church treasurer, at the close of worship, as a desk upon which the day's offerings are poured for computation. Far from stimulating the heart to adoration, or the mind to mystic musings, we have felt a shock of shame steal over us at the sight.

Furthermore, the altar rail, which, if open opposite the center aisle, would not only afford an unobstructed

view of the Holy Table, but would likewise suggest freedom of access to Him who said, "Come unto me," is usually entirely without a central opening. Another objectionable feature is the fact that the altar rail (in those churches in which it constitutes a part of the ecclesiastical furnishing) is occasionally placed so close to the table as to leave but a narrow passage for the transit of the officiating clergyman. The difficulty of a dignified administration of the Holy Communion under such conditions is obvious.

Perhaps the reader soliloquizes, "What Jesus desires is not so much outward or physical arrangement, as inward and spiritual attitude; what he is seeking is not 'form' but faith." Quite true, as every follower of Christ will readily agree. Still, it must be remembered that the state of mind which we call "attention" comes as the result either of a desire within, or of an attraction without, strong enough to overcome an inherent and ever-potent tendency to dwell on such mundane facts as can be thought about easily, or have absorbing interest of a personal nature.

It is possible that in any congregation there are individuals of the type to whom Christ referred when he said, "This people honor me with their lips, but their heart is far from me." Again, there may be some sincere souls in the sanctuary who have been seized in the vise-like grip of the octopus of business cares, and are struggling earnestly and heroically to extricate themselves from his tenacious tentacles. John E. Bode has voiced the feelings of all such in these beautiful lines we love to sing:

'O let me feel thee near me;
The world is ever near;
I see the sights that dazzle,
The tempting sounds I hear;
My foes are ever near me,
Around me and within;
But, Jesus, draw thou nearer
And shield my soul from sin."

If there is anything we can do, therefore, that will arouse the "desire within" in the one case, and emancipate the mind in the other, in the name, and by the grace, of Him whose we are and whom we serve, let us patiently, prayerfully, and persistently bestir ourselves and do it. In fact we have failed miserably as "workers together with God" if, in the face of these contingencies, we leave any stone unturned in our efforts to beguile such people from the things of earth, and render it easier for them to "seek those things which are above," during their sojourn in the house of God.

The physical setting is by no means to be despised as one means of creating a spirit of reverence, weaning the mind from the world, and establishing a consciousness of the divine presence. To enter a church, and, on looking in the direction of the apse or sanctuary, see in the focal center and "most exalted place," not a pulpit and preacher, organ or organist, but the communion table (with sides and ends fully paneled) rich in its suggestiveness of our fellowship with the Divine, and perchance upon it a cross or communion chalice eloquent in its symbolism of the Love that made the supreme sacrifice for us, is to have the spirit of worship enkindled thereby, made majestic and soul-inspiring.

Amid such environment the imagination is stimulated and enabled to glimpse the glory of the vision Isaiah beheld in the temple: "I saw the Lord, high and lifted up, and sitting on a throne." It is to share the feelings of Moses as he stood in profound awe before the burning bush, and listened in silent amazement to the divine behest, "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground."

The danger to be zealously guarded against in providing "an attraction without," with a view to the creation of a reverent atmosphere and the cultivation of a worshipful spirit, is, of course, that of carrying the matter a little too far. So far as the Master's Memorial is concerned, intelligent care needs to be exercised lest the Memorial itself, or anything utilized in connection with its administration to lend grace, beauty, dignity, and effectiveness to the same, becomes the object of worship rather than the Master whose memory such memorial is intended to perpetuate. If on looking at the Washington Monument, for example, the only thoughts inspired thereby are those of masons and mortar, rather than of Washington the patriot and statesman, that stately column might just as well be a smokestack, so far as fulfilling the true purpose of its presence by the Potomac is concerned.

So, while the physical setting for the sacramental service may be ever so ornate and valuable, the sacrament itself inspiring and beautiful, yet, what avails it all if it fail to accentuate the worshipers' admiration for "the altogether lovely one," and increase their appreciation of "the fairest among ten thousand"? Embellishments, to accomplish their highest service

and noblest mission, must ever be a means to this end.

"Of themselves they cannot satisfy,
Nor sanctify the mind;
But they enable the spirit to mount on high
And leave the world behind."

A friend was telling Benjamin Franklin about a barrel of vinegar he kept in his yard, and after relating that some one was stealing it freely he solicited the advice of Franklin as to what measures might be resorted to, in order to stop the pilfering, evoking from that eminent philosopher this reply: "Put a keg of honey alongside, and there won't be much danger of their stealing your vinegar." And so, the obvious and imperative responsibility of every ambassador of God is to hold up the Eternal Attraction, who said of himself, "I, if I be lifted up from the earth, will draw all men unto me," that communicants will be transported to a veritable Mount of Transfiguration, where they shall be oblivious to everything "save Jesus only," and, beholding their Lord, become so enamored with him that they will cry:

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from the throne,
And worship only thee."

EXHORTATION CALENDAR

"The world's false voice would bid us enter not that hallowed spot,
And earthly thoughts would follow on the track to hold us back,
Or seek to break the sacred peace within by this world's din;
But, by Thy grace, we'll cast them all aside, whate'er betide,
And never let that call deserted be where we can dwell alone,
Our God, with Thee."
—*Selected.*

"One man esteemeth one day above another: another man esteemeth every day alike. Let every man be fully persuaded in his own mind."—*St. Paul.*

EXHORTATION CALENDAR

The Communicant

"Thy hands outstretched to bless
Bear the cruel nails' impress.
How can we, thy children, show
All our love for all thy woe?"

The Christ

"Lovest thou me?
Come ye yourselves apart.
And . . . he sat down . . . and said . . .
I . . . desired to eat this passover with you.
This do in remembrance of me."

The Calendar

JANUARY NEW YEAR'S CELEBRATION A.M.

Another year has dawned! With us let it be, "In the beginning—God." How eminently fitting that we should honor Him who is "the same yesterday, today, and forever" by celebrating the Holy Communion on the first Lord's Day of the New Year. It is "the year of our Lord." We are therefore not only beginning the New Year, but measuring time "in remembrance of him." Regaling ourselves on this "heavenly manna," we proceed on our way refreshed and rejoicing, each additional Communion proving a milestone in our spiritual pilgrimage.

FEBRUARY PRE-LENTEN CELEBRATION A.M.

Lent, that ever-precious season of soul refreshment, is "nigh, even at the doors." This sublime spiritual

opportunity of the Church year will mean much to us according as we prepare for it by a reconsecration of ourselves to His service; our desire to hear anew His yearning inquiry, "Lovest thou me?" that we may prove afresh our love by respecting his wish for "remembrance" in partaking of the Holy Sacrament and then going forth with the determination—

"Earthly pleasures vainly call me,
I would be like Jesus.
Nothing worldly shall enthrall me,
I would be like Jesus."

MARCH LENTEN CELEBRATION P.M.*

"JESUS calls us o'er the tumult," and in quiet but earnest tones informs us, "With desire have I desired to eat this passover with you." Can we be so utterly callous as to disregard his wish? Far be it from such! If, as St. Paul suggests, "we are to know him, and the fellowship of his sufferings," we must needs give diligent thought and consideration to those events culminating in his crucifixion. There is no more effective way of bringing the mind into the proper attitude for such contemplation than by participation in the Lenten Communion.

"O Cross that liftest up my head,
I dare not ask to fly from thee."

APRIL EASTER CELEBRATION A.M.

AFTER the Lenten season with its self-denial, Holy Week with its devout meditations, Good Friday with the tragedy of the Crucifixion, true followers of the

*Affording those who, for reasons best known to themselves, find it impossible to be present at the morning celebration an opportunity of partaking of the Lord's Supper.

Son of God may well anticipate a season of special refreshing at this Holy Feast of our once suffering but now risen and exalted Christ. We shall not be disappointed, for he comes to-day as of old and greets us: "Peace be unto you!" and,

"On land or sea, what matters where,
Where Jesus is, 'tis heaven there."

MAY MEMORIAL CELEBRATION A.M.

IN this Memory month of the nation how natural to recall that the Lord's Supper has in it all the essentials of a memorial. In fact it *is* primarily and chiefly a Memorial embodying the very center and soul of Christianity. At the direct behest of our Lord himself we are to have the table spread that we may "show forth the Lord's death." Hence it is what we love best to call it—"The Master's Memorial." In order to make the celebration pleasing to him and profitable to ourselves, our hearts must be touched by the love that brought him "out of the Ivory Palaces into a world of woe" and continued with him to the memorable closing so impressively set forth and commemorated in this holy ordinance.

JUNE EVERY-MEMBER MID-YEAR CELEBRATION P.M.*

"COME thou and all thy house" was the all-inclusive invitation of God to Noah in the now long ago. Noah responded and was blessed. In the name of Jesus, the faithful friend of the family, "the unseen Guest at every meal and silent Listener to every conversation,"

*Affording those who, for reasons best known to themselves, find it impossible to be present at the morning celebration an opportunity of partaking of the Lord's Supper.

let each family of the parish strive to be present at the mid-year celebration of the Holy Communion. Not because we believe there is any magic in this sacred ordinance do we thus appeal, but because in participating we are carrying out the wishes of "that dear friend on whom our hopes of heaven depend." Those personal religious impressions so apt to be worn away by the swift-moving traffic of time across the highway of our spirits, are thus reinscribed, and in ecstasy we cry, "Bless the Lord, O my soul!"

JULY INDEPENDENCE CELEBRATION A.M.

FOR centuries the Lord's Supper has proved to be a Sacrament not only stimulating to deeper consecration but affording inspiration for nobler service. Furthermore, it is the starting point of all human freedom; for our only bondage is sin; our only liberty is truth. Others may speak the truth or search for truth, but the Son of God *is* the truth. Therefore, "if the Son shall make you free, ye shall be free indeed."

"Then shall all bondage cease,
All fetters fall;
And I shall find my peace,
My All-in-All."

AUGUST VACATION CELEBRATION A.M.

NOTHING proclaims true nobility of character like the unfaltering determination to keep one's Eucharistic tryst with Christ wherever one happens to be and the opportunity presents itself. As we thus respond to the Master's appeal for "remembrance" our own hearts are inspired, our vacation joys amplified, and we gain a calm confidence as through the silences of the soul we hear the voice of Jesus say:

"I'm glad you came apart awhile
From life's busy press and throng—
Wipe from your brow the sweat of toil,
And in my quiet strength, be strong.

Having heard his gracious words,
May we heed his loving call,
Give our hearts to his obedience,
Serve and love him best of all."

SEPTEMBER HOME-COMING CELEBRATION P.M.*

AFTER the joyous and exhilarating experiences of vacation days we "turn again home," browned by the sun, invigorated by the salubrious air, and happy in the acquisition of incomparable memories, yet glad to be back "for a' that." Somehow, with all the bliss that earth imparts, "we turn unfilled to Him again" and our hearts cry:

"Break thou the bread of life,
Dear Lord, to me,
As thou didst break the loaves
Beside the sea."

And behold! the psalmist's words are vindicated, for the divine Host prepares a table before us, and as we partake of the Lord's Supper our mouths are satisfied with good things, while our spiritual bodies are nourished with the bread of life. Then, receiving the benediction of the sinless life of the Son of God, we go forth to lend the power of our influence and service to the support and promotion of the beautiful things for which that life stands.

*Affording those who, for reasons best known to themselves, find it impossible to be present at the morning celebration an opportunity of partaking of the Lord's Supper.

OCTOBER LOYALTY RALLY CELEBRATION A.M.

A MOST beautiful way of manifesting our loyalty to the Master is by attending the Holy Communion. Here we partake of the emblems of his sacrificial death for our sins, and "not for ours only, but for the sins of the whole world." We recognize its value for ourselves in the inspiration received, for our families in the establishment of a noble practice, for the community as an attestation of our appraisal of "the one altogether lovely," yes, for civilization itself as we contemplate other formative influences on young life, so pernicious and insidious these days.

"Thou my everlasting portion,
More than friend or life to me,
All along my pilgrim journey,
Saviour, let me walk with thee."

NOVEMBER THANKSGIVING CELEBRATION A.M.

"HE took the cup, and gave thanks." What an overwhelming thought! The cup symbolic of His own supreme sacrifice for fallen humanity—took it, that cup of woe—and *gave thanks* and drank it to the bitter dregs! If ever a luminous heavenly halo was seen encircling the Saviour's brow, it must have been at that moment.

"Sin's bitter cup, love drank it up,
Now blessings draught for me."

O Christian friends, in the joy of this happy thanksgiving season, let us remember that he is walking before us, his arms outstretched in eternal appeal, "This do in remembrance of me." "Lest we forget," let us repair to the sanctuary and "feed on him in our hearts by faith, with thanksgiving."

DECEMBER CHRISTMAS CELEBRATION P.M.*

"Thou didst leave thy throne and thy kingly crown,
When thou camest to earth for me;
But in Bethlehem's home was there found no room
For thy holy nativity.
O come to my heart, Lord Jesus!
There is room in my heart for thee."

OUR first obligation at Christmastide should be a proper religious observance of the occasion. Christmas as a mere holiday or festival with Christ crowded out is the age-old tragedy of Bethlehem. Therefore, out of respect for his wish and in grateful appreciation of the "love that would not let us go," but endured the indifference which drove him to the manger and the malice which nailed him to the cross, let us plan to be present at the Advent Communion, with the prayer that "this same Jesus" may

"Cast out our sin, and enter in,
Be born in us to-day."

*Affording those who, for reasons best known to themselves, find it impossible to be present at the morning celebration an opportunity of partaking of the Lord's Supper.

SERVICE OF DEDICATION
FOR A MEMORIAL COMMUNION TABLE

"Be this table forever Thine;
At it let thy people dine;
Feed the souls that here shall meet,
From Thy bounty pure and sweet."
—*B. H. Hall (rearranged).*

"And Joram brought with him vessels . . . which also King David did dedicate unto the Lord."—*2 Samuel 8: 10, 11.*

"Solomon . . . and all Israel with him, a very great congregation . . . made a solemn assembly: for they kept the dedication of the altar. . . . And he sent the people away glad . . . in heart for the goodness that the Lord had showed unto . . . his people."—*2 Chronicles 7: 8–10.*

"When round this table Thine own shall meet,
And keep the feast of dying love,
Be our communion ever sweet
With Thee, and with Thy Church above."
—*Ray Palmer.*

SERVICE OF DEDICATION FOR A MEMORIAL COMMUNION TABLE

PRAISE.

DECLARATION OF FAITH.....THE CREED.

INVOCATION.

RESPONSIVE READING:

HIS PRESENCE

Minister: What wilt thou? . . . and what is thy request? it shall be even given thee (Esther 5: 3.)

People: Sir, we would see Jesus (John 12: 21).

Minister: He is a rewarder of them that diligently seek him (Heb. 11: 6). He that seeketh findeth (Luke 11: 10). First cast out the beam out of thine . . . eye; and then shalt thou see clearly (Matt. 7: 5). Blessed are the pure in heart: for they shall see God (Matt. 5: 8). The Father seeketh such to worship him (John 4: 23).

People: Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me (Ps. 139: 23, 24). Blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me (Ps. 51: 9, 10).

Minister: Beloved, . . . when he shall appear, . . . we shall see him as he is. Every man that hath this hope in him purifieth himself, even as he is pure (1 John 3: 2, 3).

People: And it came to pass, that, while they communed together and reasoned (Luke 24: 15), lo, the . . . glory of the Lord shone round about them (Luke 2: 9): then came Jesus, . . . and stood in the midst, and said, Peace be unto you (John 20: 26). The hour is come, that the Son of man should be glorified (John 12: 23). And their eyes were opened, and they knew him (Luke 24: 31).

Minister: And they remembered his words (Luke 24: 8). And . . . were . . . glad, when they saw the Lord (John 20: 20).

People: But one . . . testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him (Heb. 2: 6)?

Minister: Verily I say unto you (Matt. 18: 18), Where two or three are gathered together in my name, there am I in the midst of them (Matt. 18: 20).

[Or this:]

Our Mediator

Minister: John seeth Jesus coming . . . and saith, Behold the Lamb of God, which taketh away the sin of the world (John 1: 29).

People: And one . . . named Caiaphas, . . . said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not (John 11: 49, 50).

Minister: This spake he not of himself: but being high priest that year, he prophesied that Jesus should die for the nation (John 11: 51).

People: For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit (1 Pet. 3: 18). Who is gone into heaven, and is on the right hand of God (1 Pet. 3: 22).

Minister: Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, . . . let us draw near with a true heart (Heb. 10: 19, 20, 22).

People: To Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel (Heb. 12: 24).

Minister: The God of peace . . . make you perfect in every good work to do his will (Heb. 13: 20, 21).

[Or this:]

Our Propitiator

Minister: Grace be to you and peace from God the Father, and from our Lord Jesus Christ (Gal. 1: 3).

People: Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God (Gal. 1: 4).

Minister: For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him (2 Cor. 5: 21).

People: And walk in love, as Christ also hath loved us (Eph. 5: 2). Greater love hath no man than this, that a man lay down his life for his friends (John 15: 13).

Minister: Unto you therefore which believe he is precious (1 Pet. 2: 7). Be ye therefore followers of God, as dear children (Eph. 5: 1); for this is good and acceptable in the sight of God (1 Tim. 2: 3).

People: For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's (Rom. 14: 7, 8).

Minister: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ (Eph. 4: 13).

People: For so an entrance shall be ministered unto [us] abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ (2 Pet. 1: 11).

Minister: For what shall it profit a man, if he shall gain the whole world, and lose his own soul (Mark 8: 36)?

ANTHEM.....The Choir

SCRIPTURE LESSON.....The Minister

Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded. (Exod. 36: 1.)

And [they] made the table of . . . wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. (Exod. 37: 10.)

[And they made] all his vessels, and the shewbread, . . . the cloths of service, to do service in the holy place. (Exod. 35: 13, 19.)

And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. . . . So Moses finished the work. (Exod. 40: 18, 33.)

And the Lord spake unto Moses, saying, . . . Thou shalt bring in the table, and set in order the things that are to be set in order upon it; . . . and shalt hallow it, and all the vessels thereof: and it shall be holy. . . . Thus did Moses: according to all that the Lord commanded him, so did he. . . . And he put the table in the . . . tabernacle. . . . And he set the bread in order upon it before the Lord. (Exod. 40: 1, 4, 9, 16, 22, 23.)

And Moses spake unto all . . . the children of Israel, saying, This is the thing which the Lord commanded. And all the congregation of the children of Israel . . . came, every one whose heart stirred him up, and every one whom his spirit made willing, . . . to the . . . tabernacle of the congregation for all his service. (Exod. 35: 4, 20, 21.)

Then a cloud covered the . . . congregation, and the glory of the Lord filled the tabernacle. (Exod. 40: 34.)

PRAISE.

INTRODUCTORY REMARKS

Christian friends, in this impressive service of dedication in which we remember before God the Father the inestimable gift of "His only begotten Son" to the world, we are grateful for His servant, ——, who "walked not after the flesh," but studied to show *himself* approved unto God, and the gift presented in *his* memory to our Church. The most sublime and intrinsic memorial of this *man* of God is, however, to be found in the appreciative hearts of the constituency of this parish; but that there may be, for those who shall come after us, some tangible evidence, some outward symbol of *his* noble life, we are presented with this Holy Table.

It will be remembered that the furniture for the Tabernacle in the wilderness was of the very choicest

material obtainable; and, as you no doubt noted in the Scripture lesson the craftsmen were divinely inspired for their artistic work, artisans of the first order, "workmen that needed not to be ashamed." Having finished the work, all was solemnly set apart to the worship of God. Following this time-honored and hallowed custom, we now proceed to dedicate, to the sacred purpose for which it is intended, this Communion Table, and call upon you to join us in the solemn ceremony.

Formal Presentation of the Gift and Acceptance by the Congregation, All Standing

Minister: Dear friends, the custom of making memorial gifts toward the artistic enrichment and sacred service of the sanctuary is a most laudable and beautiful one. Happily, the consideration of kind friends has prevented our Church from being an exception to this magnanimous practice. As a result we are presented with this Communion Table, which not only constitutes a notable addition to our treasure of ecclesiastical art, but, above all, adds dignity and beauty to the ministration of the Sacrament of our Saviour's love and sacrifice.

People: We gladly receive this splendid gift and accept it with profound gratitude.

Minister: It is presented in loving memory of the ——— of the donor, who, both by heart and by hand, loyally served Christ and his Church.

People: In memory of *his* exemplary life we, therefore, receive this Holy Table.

Dedication

Minister: To the honor of Jesus, Son of the Living God, Saviour of the world;

People: We dedicate his Communion Table.

Minister: To the celebration of the Lord's Supper, with a prayer that we may ever be worthy to partake of the precious emblems

of His broken Body and shed Blood; with humble hearts and reverent spirits, in observance of His command, "This do in remembrance of me";

People: We dedicate this Communion Table.

Minister: To the service that may be rendered in meeting the spiritual needs of those who are weary with sin, and would find a Saviour;

People: We dedicate this Communion Table.

Minister: For the strength of those who are tempted and for the help of those who are discouraged;

People: We dedicate this Communion Table.

Minister: For the soothing of troubled hearts in anxiety and the kindling of courage and of high and holy purpose in the heart of each Communicant;

People: We dedicate this CommunionTable.

Dedicatory Prayer

Our Father in heaven, Thou art not only the goal of our pilgrimage, but our Guide as we journey. Our hearts are restless until they find rest in Thee. We are therefore grateful for every means of grace by which we are brought into closer fellowship with Thyself. We thank Thee for the sanctuary and the sacraments. We praise Thee that in ancient times Thou didst put it into the hearts of men to make offerings for Thy service. We pray Thee to accept this gift which we now set apart in Thy name; hallow it for a Memorial of Thy devout servant, sanctify it for its holy purpose, may its use be an effectual and perpetual means of deepening our sense of appreciation of all that Thou hast done for us; kindling pure and holy aspirations, so that we may be impelled to worship Thee "in the beauty of holiness," we ask it in the name of Him who died that we might live. Amen.

Celebration of the Holy Communion

IDEAS AND SUGGESTIONS

"One taper lights a thousand,
Yet shines as it has shone;
And the humblest light may kindle
A brighter than its own."
—*H. Butterworth, in "The Taper."*

"Thanks, thanks to thee, my worthy friend,
For the lesson thou hast taught!"
—*Longfellow, in "The Village Blacksmith."*

"And doubtless, after us, some purer scheme
Will be shaped out by wiser ones than we,
Made wiser by the steady growth of truth."
—*Lowell.*

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."
—*Tennyson.*

IDEAS AND SUGGESTIONS

Communicants' Classes

"To secure intelligent confession of Christ at his table, it is desirable that there be something of the nature of a communicants' class in each congregation, . . . conducted by the pastor, or, in exceptional cases, a competent member of the Church. This class should be, if not continuous, for, say, a month before each communion season; it should be so conducted as to elicit free statements of belief and experience of religious truth and devotional feelings." (Minutes of General Assembly, Presbyterian Church, 1889, page 63.)

Preservation of Ancient Symbolism

"In order to preserve the ancient symbolism of the Communion cup the chalice may be retained and placed on the table between the trays containing the individual cups." (Peter Ainslie, D.D., LL.D., in "A Book of Christian Worship.")

Use of Sacramental Symbolism

To make the linens used in connection with the administration of the Lord's Supper, particularly the napkin in which the plate containing the bread is enfolded, more attractive, it would be a good idea to solicit the services of some of the ladies of the parish in embroidering the Messianic monogram I. H. S., a border of wheat spears, interspaced with clusters of

grapes, and perhaps the legendary pelican on the same. The appearance of this ancient symbolism not only embellishes the linens, but invests them with a rich and peculiarly appropriate sacramental distinctiveness.

Alms for the Poor of the Parish

With few exceptions this offering is received on Communion Sunday and is, in some instances, known as "The Minister's Discretionary Fund."

To eliminate the necessity for passing the plates again after the regular offering has been received, and, incidentally, to conserve time at a service when it is most needed, it will be found helpful to have a "collection plate" placed on a small table located in the narthex of the church. In such case a card about 11 x15 inches with a suitable phrase, should be placed back of the alms receptacle. To create increased interest in the needs of the poor and relieve the tedium of sameness in phraseology, a set of at least four of these cards, each bearing a different quotation, should be available; when changed intermittently they will render the maximum effect. A variety of legends suitable for such inscription follow:

"May we, by God's grace,
Give as we abound,
Till the poor have breathing space
And the lost are found."
(Selected.)

"To pity the poor is human;
To help them is godlike."
(Horace Mann.)

Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and Me."
(Lowell.)

'Whoso stoppeth his ears to the cry of the poor, he also shall cry himself, but shall not be heard." (Prov. 21: 13.)

"Blessed is the man that provideth for the . . . needy; the Lord shall deliver him in the time of trouble." (Ps. 41: 1.)

"If there be among you a poor man, one of thy brethren, . . thou shalt surely give him; . . . and for this thing the Lord thy God shall bless thee . . . in all that thou puttest thine hand unto." (Deut. 15: 7, 10.)

The Communion Homily or Meditation

"There is no true administration of the Sacrament without the Word. For whatever advantage accrues to us from the Sacred Supper requires the Word; whether we are to be confirmed in faith, exercised in confession, or excited to duty, there is need of preaching. Nothing more preposterous, therefore, can be done with respect to the Supper than to convert it into a mute action." (Calvin's "Institutes of the Christian Religion," IV, XVIII: 39.)

"The Lord's Supper, which was older than the Church itself, and was its first regular service, gave special place to prayer and religious instruction. This was in harmony with the Supper as celebrated by our Lord, which also had its thanksgiving and table-talk homily. It is probable that the Lord's Supper, which at first was observed daily, afforded a special opportunity to impart the "apostles' doctrine." This order was continued unchanged throughout the apostolic age. As an indication of the importance attached to

it, we find the custom mentioned by Augustine in the fourth century. And it is known that Cyril of Alexander, Chrysostom, and Ephraim the Syrian composed homilies for others to memorize and deliver." (Dr. David Owen Thomas, in "At the Lord's Table.")

During Administration

"It is required of them that receive the Sacrament of the Lord's Supper, that, during the time of the administration of it, with all holy reverence and attention, they wait upon God, . . . diligently observe the sacramental elements and actions, heedfully discern the Lord's body, and affectionately meditate on his death and sufferings." (The Larger Catechism of the Presbyterian Church, Answer 174.)

Rubric Regarding Uncovered Hands

CHRISTIAN CHURCH

"As a mark of reverence all persons should remove their gloves before receiving the bread and the cup."

METHODIST EPISCOPAL CHURCH

"The Minister shall then proceed to administer the Communion to the people in order, kneeling, into their uncovered hands."

Reception of the Elements

"As to the proper reception of the sacramental elements, I may say that my own custom is to permit the communicants themselves to take the bread and wine." (Ernest F. Tittle, D.D. [Methodist], author of "The Religion of the Spirit," etc.)

"Concerning the proper reception of the consecrated bread and wine may I say that I very much prefer that these elements be disposed in the hands of the people by the minister officiating. That is our custom in Madison Avenue Church." (Ralph W. Sockman, Ph.D. [Methodist], author of "Suburbs of Christianity," etc.)

Chancel Tables

In some churches, particularly those with large membership, the distribution of the elements is taken care of by a series of narrow tables arranged inside the chancel rail so that worshipers may help themselves. The reason for the introduction of this method is, of course, obvious. The minister is cognizant of the desire on the part of a goodly number of his congregation to be at home for the noon meal on time. His desire to accede to the wishes of these impatient parishioners and his own aversion for hurrying the service through, place him, like Paul, "in a strait betwixt two." The chancel tables seem to solve the difficulty and provide a way out. O "tempus fugit," verily thou art guilty.

"This is the sacrament for which I long,
This is the heavenly table spread for me;
Here let me feast, and feasting, still prolong
The brief, bright hour of fellowship with Thee.
Too soon we rise; the symbols disappear;
The feast, though not the love, is passed and gone.
The bread and wine remove, but Thou art here—
Nearer than ever—still my shield and sun."
(Bonar.)

The chancel table appears to be more or less me-

chanical and automatic; above all it lacks the human touch and, as Spencer M. Free has said:

> "'Tis the human touch in this world that counts,
> The touch of your hand with mine.
> . . . . . .
> The touch of the hand and the sound of the voice
> Live on in the soul alway."

A popular American author in one of his recent books (religious) has made reference to the new method of table distribution in a very irreverent and, we think, sacrilegious manner. He speaks of it as the cafeteria syle of receiving the Holy Communion. His statement may not be lacking in veracity, but we pray to be delivered from any desire to so refer to this method of administration of the Lord's Supper.

Chancel Receptacle

Those who are crowded for time at the celebration of the Holy Communion will find it advantageous to have a rack attached to the chancel rail in which each communicant may deposit the empty glass, thus eliminating the necessity of waiting or collecting them while the service is in progress.

Disposition of Remaining Elements

The matter of a proper and reverent disposition of the consecrated elements remaining after all have communed has, in certain ecclesiastical gatherings, occasioned not a little discussion. We present here a symposium representing the viewpoint of several denominations as expressed by outstanding leaders of each:

PROTESTANT EPISCOPAL

"If any of the consecrated bread and wine remain after the Communion, it shall not be carried out of the church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same." (The Rubric [page 240], The Book of Common Prayer.)

CONGREGATIONAL

"We have no general rule for the disposition of the consecrated elements. Each church of the Congregational order does as it deems proper. A reverent use or disposition of the bread and wine left over is of course most commendable and worthy of the most careful consideration. We try at Central Church to calculate as closely as possible how much of both elements we shall need, the rest I never see again. The sexton takes charge of the table after the congregation is dismissed." (S. Parkes Cadman, D.D., LL.D., author of "Christianity and the State," etc.)

PRESBYTERIAN

The Presbyterian Church has no rule governing the matter of disposition of the elements remaining after the celebration of the Holy Communion. It is also obvious that there is no intimation in Scripture as to this matter.

Personal opinions and ecclesiastical law have been determined largely in view of different theories of the sacrament. If the bread and wine are really transformed into the body and blood of Christ, it is easy to understand with what care and awe they will be re-

garded. If, however, the sacrament is altogether a symbol and a picture, then it is easily understood that the elements have in themselves no sacredness other than that which is attached to any physical elements which may have been used to represent a spiritual truth.

My own opinion, therefore, is that the wine remaining in the cups should be poured out and that the remaining pieces of bread should either be burned or disposed of as in the case of any other portions of unused food. (Charles R. Erdman, D.D., LL.D., former Moderator of the Presbyterian Church, author of "The Spirit of Christ.")

LUTHERAN

The Lutheran Church has no rubric for the particular disposal of the elements, bread and wine, remaining after the Lord's Supper. You can readily see the reason for this when I explain:

Our View of the Holy Communion.—We believe that all communicants receive the body and blood of Christ through the medium—the bread and wine. We observe the Lord's Supper in memory of Jesus our Saviour.

We reject transubstantiation, for we do not believe any change is effected in the bread and wine after consecration by the minister. St. Paul says: "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" Notice, he calls it bread while he is breaking and partaking. We reject consubstantiation, for we do not believe the

bread and the wine and the body and blood of Christ become one substance. A communion is a medium through which something is communicated. Like the electricity goes through the wire, giving light and heat and power, without the wire changing; so the body and blood of Christ our Lord are given to us through the bread and wine without either of the elements changing.

You can, therefore, see that our disposal of the elements remaining after communion would only be a question of reverence because of their use and nothing more. The venerable scholar and theologian, Dr. H. E. Jacobs, says: "When the individual cup is used, that remaining of the wine may be poured back into the container. Since the wafer is not generally used, that remaining of the bread may be placed back in the container." Other prominent theologians of our Church say: "The bread and wine remaining may be placed in the sink or poured on the ground, or the bread may be fed to the birds. It matters not what is their disposal." (Ross H. Stover, D.D., author of "On the Road to Heaven," etc.)

UNITED LUTHERAN

Concerning the proper disposal of the consecrated elements remaining from Communion, may I say that the general direction in our Church is that the elements should, indeed, receive reverent attention. We use the consecrated wafer, which of course can be preserved until the next Communion. The wine or the unfermented grape juice, whichever is used, properly should be poured out upon the ground, *that it may re-*

turn to the earth from which it came. Although it remains bread and wine all through the sacrament, yet that bread and that wine are to us emblematic of the body and blood of Christ, and as the body of our dear Lord was buried, so these elements should be properly disposed of in this manner. (Oliver D. Baltzly, Ph.D., D.D., LL.D. [Kountze Memorial Evangelical Lutheran Church, Omaha, Nebr.], author of "Catechetical Evangelization," etc.)

Communion Credit Card

A method which may be adopted with much profit as a means of stimulating interest and maintaining attendance at Communion, is the introduction of the Communion Credit Card. These cards, which are regular filing-card size, carry a small facsimile cut of Da Vinci's "The Last Supper," the margins being occupied as follows: Top, "Communion Credit Card," name and location of church, "Ye are my friends if ye do whatsoever I command you"—The Master. Lower margin, "Do this in remembrance of me," "By this shall all men know that ye are my disciples," with provision for the name and address of the holder. The left and right margins are each set off in twenty-four blocked spaces with names of the months inscribed on the inner spaces, while the outer or edge spaces are left blank for checking purposes. The cards are thus valid for two years. The reverse side carries a personal message from the pastor. The cards are mailed to the members previous to each Communion, preferably two or three days in advance, and are collected at the door and later checked or punched.

To make this credit system even more attractive and effective, a large chart, containing the names of the membership, with twelve small monthly blocks opposite each, may be located conspicuously in the narthex. Stars are affixed in the blocks on the following basis: Gold, communed; Silver, out of town, or communed elsewhere; Yeliow, sick; Red, absent; Green, unavoidably detained (having a reason which he or she can conscientiously offer to the Lord). Midget stars are used in order to conserve space where the membership is large. At the end of the year the chart is cut into strips, one going to each member, bearing its silent message, its golden testimony to that individual's respect for and loyalty to the Master's behest, or otherwise as the case may be. Besides, a "golden testimony" (nine gold stars out of twelve in one year) entitles the communicant to a place on the Honor Roll and mention in the Church Calendar. This is a tremendously effective scheme. In securing the services of some one to take charge of the credit system care should be exercised to the end that the individual selected be of a methodical nature, possessed of a fondness for attention to details, and, above all, pride in the neat appearance of that work.

It would not, of course, be surprising if objections were encountered in connection with the introduction of this or any system of its kind, in conjunction with the Lord's Supper. But was it not the Lord Christ himself who, in the parable of the great supper, uttered these words, "Come; for all things are now ready"? And when those invited "with one consent began to make excuse . . . the master of the house . . .

said to his servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." (Luke 14: 17, 18, 21, 23.)

It means work to keep this system functioning efficiently, but it will repay to the last full measure every investment of time and talent; and, what is more, "God is not unrighteous to forget your work and labor of love which ye have showed toward his name." (Heb. 6: 10.)

Regarding a Reverent Recession

"It would be an advantage if the communion were not followed by . . . social engagements which terminate holy communings and obliterate divine vision, which the memory time affords. Of the early disciples it is said, 'They sang a hymn and *went out*'—Jesus to the garden and the cross and the disciples to follow his steps to the resort of prayer, and to tell of his love." (Dr. David Owen Thomas, in "At the Lord's Table.")

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